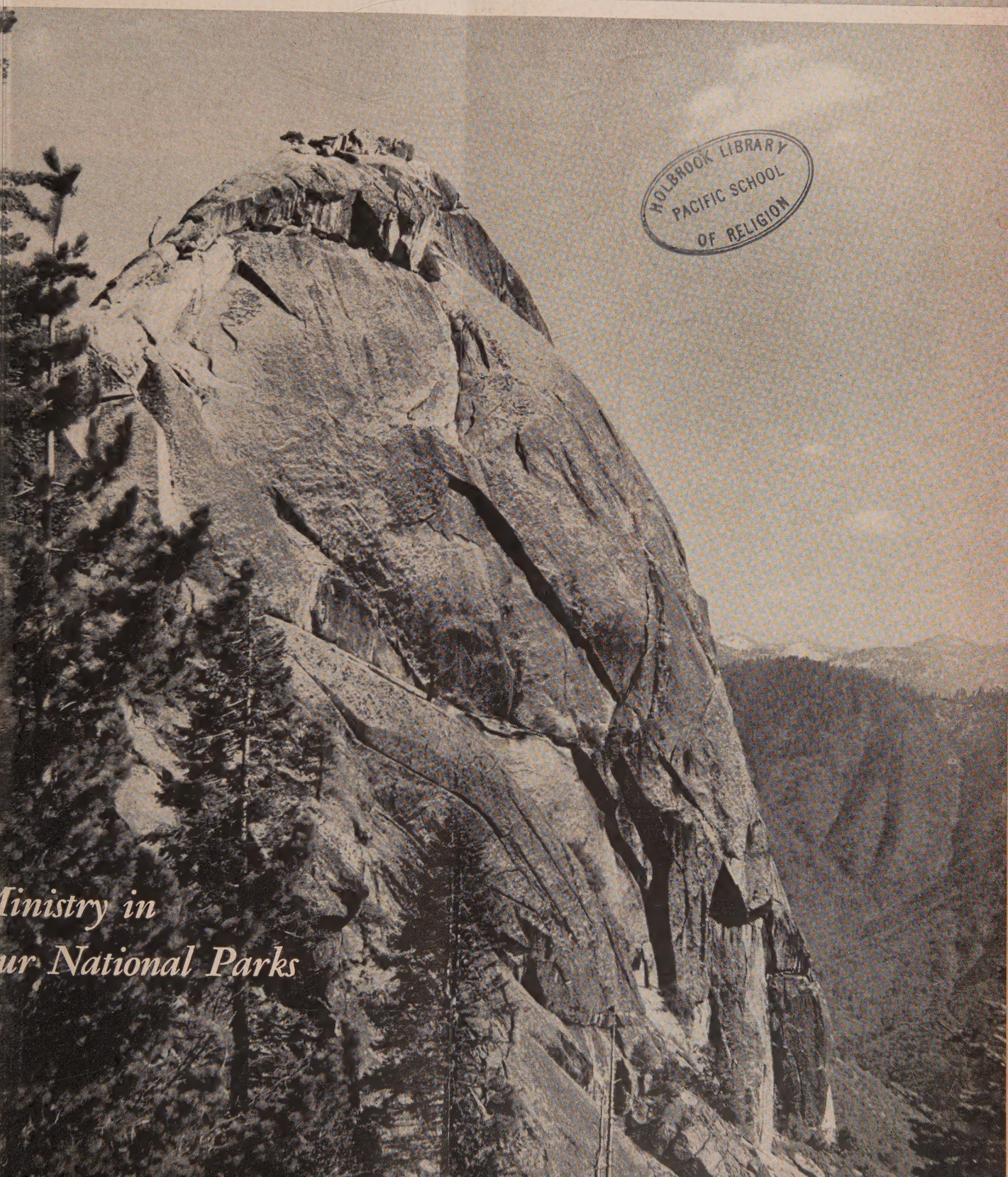
NATIONAL COUNCIL

OUTLOOK

MAY 1955



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OUR COVER — Moro Rock in Sequoia National Park, Calif., one of 20 parks where the Council conducts an interdenominational ministry for visitors and park employees.

Readers who plan to visit our National Parks this summer are invited to look for the scheduled services in the following parks: Grand Canyon, Ariz.; Kings Canyon, Lassen Volcanic, Sequoia and Yosemite, Calif.; Mesa Verda, Colo.; Isle Royale, Mich.; Glacier National Park, Mont.; Crater Lake and Oregon Caves National Monument, Ore.; Black Hills Areas, S. D.; Big Bend, Texas; Bryce Canyon and Zion National Parks, Utah; Mt. Rainier and Olympic National Parks, Wash.; and Grand Teton, in Wyoming.

Vol. V. No. 5, May 1955

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

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National Council staff contributors to this month's editorial pages are: The Shape of Things around Formosa, Kenneth L. Maxwell; Making Evanston Local, R. H. Edwin Espy; A Symbol of Warmth and Friendliness, Geraldine Sartain.

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Christianity Exerts New Power in Many Lands

Hawaii—Greetings at Honolulu Airport

U. S. members—Mrs. Wyker, Mrs. Baker

Pakistan—Before Cathedral in Lahore

Fiji Islands—After service at Suva

Everywhere we went around the world we found Christian organizations imbued with vitality, with their leaders taking part in many movements for the common welfare.

Women in many countries are surging ahead in areas of political life and social welfare. . . . Women's new-found independence in many lands can be attributed to the job missionaries have done.

America needs more diplomats who represent all races to work abroad with peoples of other races and cultures and make them feel we have a job to do together for peace and social betterment.

These were a few of the impressions gathered from a two-months' global mission by Mrs. James D. Wyker, president of United Church Women. Leader of a four-member international Christian fellowship team that visited 12 countries outside the Americas, Mrs. Wyker told a press conference, held in New York the day of her return:

"From Fiji to India to Germany, the vitality of the churches, of the Christian faith, was made plain to us in many ways. In Fiji we learned that these islands where cannibalism was once the practice are today 97 per cent Christian.

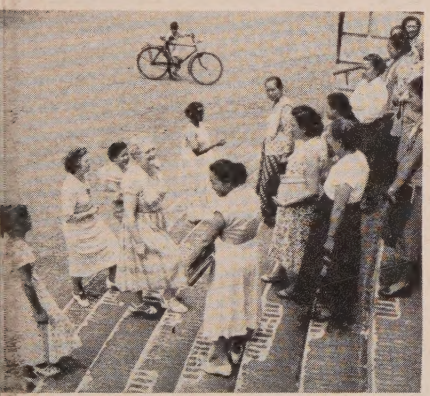
"In India, Christian forces have never been more vital. The churches are growing, church organizations are rapidly expanding and making their influence widely felt. Christians, including Christian women, are occupying places of high responsibility in government.

"In Germany, we found the church the chief strong bulwark against Communism. In the Soviet Zone—we attended one service in Berlin's East Sector—Christians are engaged in a mortal struggle for the souls of children and youths. And, with the courageous help of their church leaders, they are holding the line."

On February 18, three members of the team—Mrs. Wyker, Mrs. David D.

(*Continued on page* 24)

Australia—With Lady Mayoress, Melbourne

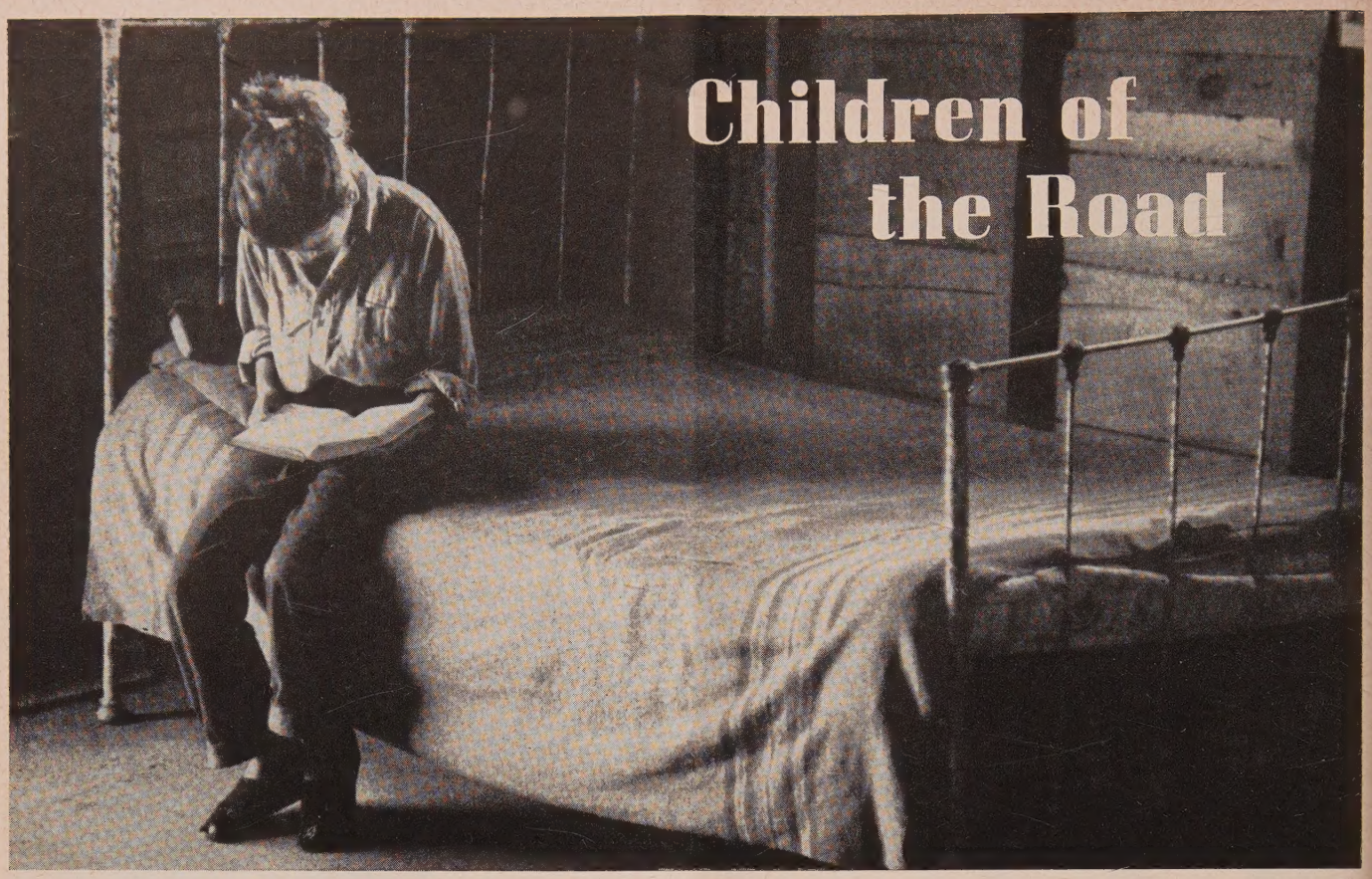


Indonesia—Arriving at Djakarta church

Egypt—Before Giza Pyramids near Cairo

India—Luncheon at Calcutta Y.W.C.A.

Germany—With East Zone church leader



Children of the Road

By GERALDINE SARTAIN

AS THE warm spring sun thaws the earth and the pale green shoots appear, the Contreras family starts the annual summer-long trek that will carry all of them across many states and finally to the "pickle fields" of Wisconsin. Married sons, daughters, cousins, grandparents, they all travel together. That is the way of Spanish-American families.

Everywhere they stop they will need at least two one-room cabins, and still their possessions spill over. Ironing-boards, baggage, wash tubs, stand everywhere. On the wall are two family treasures: a painting done by a Contreras child at the camp school at Wautoma, and a guitar, carefully wrapped in unbleached muslin. Best dresses hang from the rafters. The Contreras are a little better off than most of their migrant neighbors who often own nothing but the clothes they have on; there are so many of them to pool their resources.

Not all of today's generation of Contreras like this way of life, however. Twenty-year-old Nancy confides, "I hate to be clean part of the time and dirty the rest." Her 21-year-old sister, Mary, nods agreement.

For three months each winter Mary works in a store in Texas, which is home base for all the Contreras. She longs to do what every Contreras would do if possible — settle down in one spot. But when there are eight or ten mouths to feed and work is seasonal, that is out of the question. So Mary answers a questioner in a shocked tone, "Stay behind? The family would never go without me!"

Thus the migrant cycle goes on for generations. A 50-year-old Contreras can remember traveling when he was "ver" little—maybe five or six. Life has always been the same with him for he is one of America's estimated two million migrants — packing, moving, packing, moving, with the sun and the crops. And year after year the Contreras turn up again on some of the same farms. Finally they'll be finished in Wisconsin and ready to start back to Texas again.

The Contreras family is ruled by love. The children love the parents and the parents love them. Father is the gentle but firm boss. Overburdened mother works in the fields, keeps house, has a baby every year. Yet she is quick to see her youngsters' needs and swift to impose both love and law. Even the babies in Spanish-American families respond to family warmth. Children seldom cry;

they play together without the constant quarreling of so many other children.

Those who serve migrants through the Migrant Ministry of the churches and the National Council's Division of Home Missions often remark upon this characteristic of Spanish-American families.

These Ministry men and women have many high moments in their work that they like to relate.

There was the self-help project in Canal Point, Fla., for example.

A group of Negro mothers there wanted a child care center so desperately that they began promoting one themselves. Before they were through, the entire community had a hand in it!

First, the mothers formed a "health club," then with the help of the Migrant Ministry, they persuaded the camp manager to assign them a small 3-room house. He also provided cots, stove, refrigerator, chairs, kitchen utensils and $40.00 worth of paint. Teen-age boys painted the walls, and camp teachers the floors, each group painting at night after their long day's work. A Sunday school class in another migrant camp collected $8.00 for linoleum and three Jamaican migrants laid it after hours, made shelves for the baby baskets, and put up a low fence and gate to keep the toddlers out of the kitchen.

The mothers earned $19.00 selling sandwiches to the men coming from the fields at night; this paid for a baby bathtub, bibs, small blankets and wash cloths. The minister found an old sink and installed it; he lent a table, a bureau and a rocking chair. The Florida Christian Ministry to Migrants provided some equipment; local stores and individuals gave additional baby supplies.

The center will try to be self-supporting; parents pay a small weekly sum for each child. The school principal is acting as treasurer; a camp nurse and local doctor give their services. The Migrant Ministry supervises and trains the mothers, who are staffing the center themselves. Each mother keeps on contributing something toward food — rice or greens or beans brought in from the fields. One mother volunteered:

"I can't send my children to the center because I have eight, but I can at least give a sack of potatoes once a week."

When Migrant Ministry field staff first enter a camp, acute situations needing help are often discovered. Several turned up in Arizona during the rainy season when there was no work and many families had no money for food.

A father of seven children was found, suffering from meningitis. Money had given out and the mother had gone to Casa Grande to beg food.

Still another family was in even direr straits. With a cupboard bare of food, they had become so desperate that they were actually trying to live on plants picked in the desert!

Disease is rife. The 100,000 migrants in Arizona during winter harvest help account for the high illness and infant death rates in that state. Without proper

medical attention, entire families, crowded into small cabins equipped with but a single gas plate and "throw-it-out-the-window" garbage disposal, become highly susceptible to every sort of infection.

In one family of eight, two crippled children were found by the Ministry. One was the victim of polio and the other was totally helpless from cerebral palsy. The mother was in bed ill, too.

Families like this don't even know there are such agencies as the Arizona Society for Crippled Children or the Infantile Paralysis Foundation until the Ministry seeks them out.

Conditions like these don't happen in Arizona alone, the Ministry points out. They can and do happen almost anywhere in America. The life situation of a migrant is unpredictable.

At this season the warm, smiling fields call the Contreras family and many thousands of others northward. There they will find plenty and privation, joy and grief, good health and illness, work and unemployment. All that is certain is the swinging sun that pulls them back and forth in unending procession.

Life Is Hardest on the Migrants' Youngsters

Do some migrant mothers and fathers need parent training? Migrant Ministry staff point to several stories as their answer.

There was Clairey, two and a half, who weighed only 21 pounds, was pale, fragile and cried all the time. Ministry staff at the child care center in Homestead, Fla., began a real regime with her — meals often and around the clock. Clairey ate and ate and cried for more. Soon she began to put on weight and color came in her cheeks. She stopped crying. Her mother was queried. Yes, she had followed instructions the doctor gave when Clairey was an infant. She had always nursed Clairey — in fact, was still nursing her. And she hadn't fed her anything else except crackers — just as the doctor had said more than two years before!

Then there was 18-months-old Bobbie, who had no use of his leg muscles when brought to a child-care center. Bobbie was born normal, it developed, but had been kept in a stroller all his life. During the day, while his mother worked, the stroller was parked between the vegetable rows.

Children caring for younger children while parents work in the fields is a common sight in most migrant camps. Stella was a 9-year-old, small-framed and delicate, but doing her best "minding" seven children in a one-room shack. Several were neighbors' youngsters left by their parents each morning; others were her brothers and sisters. When a Migrant Ministry team called, Stella was devotedly mothering three small babies, two toddlers, and two four-year-olds. It was unbearably hot in the cabin. Flies were thick on a panfull of dirty dishes, and on the floor were the baby bottles dropped by the smallest fry. Billie came running from next door to see the visitors. He was in his birthday suit, but Stella promptly found the lower half of a torn sun-suit for him. Billie was followed by Linda—just big enough to maneuver an entrance by lying on her stomach on the door sill, pushing with her feet on the ground and sliding into the shack. There she spotted the bottles, pounced on one, then sat on the floor contentedly sucking away.

"A Bridge of Cooperation"

MANY a Protestant minister this past year was delighted to find that large numbers of people are still interested in prayer meetings and Bible reading. He found this out when his parishioners, meeting with those of other churches, carried on a "Bible-Centered Project." Such an activity has been undertaken in more than 200 of the nation's cities and towns.

Some communities organized Bible reading. Others had Bible study, Bible films, daily devotions, a hymn "festival," or a "week of prayer" as a project. Local churches of 49 denominations took part.

These projects "for the whole community," held in 22 states, were directed by a ministerial association, a local council of churches, or occasionally by a special committee, and were assisted by the state council or, in Alabama, Mississippi, Louisiana, and Arkansas, an interdenominational committee.

What's been happening in this cooperative Protestant program is set forth in the first report of the National Council's Committee on the Use and Understanding of the Bible.

"Reports from communities across the country indicate the program is beginning to show results in that all-important area of church life, the Bible," declared Dr. Richard Hoiland, Philadelphia, associate executive secretary of the American Baptist Board of Education, CUUB chairman. "We assume that the effectiveness of the program will gain momentum in the years ahead," he said.

Local churches of different denominations have found it in "a bridge of cooperation for groups unwilling to work together on any other subject," reported one state council of churches.

These projects were carried out in different ways, says the CUUB report. Local publicity, radio and TV programs, and store window displays usually accompanied them. Bible bookmarks were distributed by service clubs, by children going from door to door, by YMCA's, libraries, and hotels. Bible readings were run as newspaper editorials and in an Oregon city were distributed by milkmen. In a Washington city 31 laymen read the Bible at a radio station at 7 a.m. and 7 p.m. Prominent San Francisco citizens did the same thing.

"Old Bible" contests brought all kinds out of homes. One Texas city turned up 16 rare volumes, including a Norwegian printing of 1564; a 1587 English Scriptures; two Chinese, in Amoyese and in Foochow dialect, both in Romanized letters; and a Spanish Bible used for 20 years by a missionary in Puerto Rico.

An Eastern Colorado town reported of its Bible reading: "More than 60 people from eight to eighty took part. The church was full, with people coming and going during the four and a half hours of the reading. The spectators, if they can be called that, followed the reading with their own Bibles."

From Vancouver, Wash., came: "The prayer meeting is not dead—it simply needs new techniques for making it live today. With 19 churches of 13 denominations taking part, 400 individuals attended 21 meetings held every night for five nights in the homes of church members. For many it was 'a revitalized experience of neglected prayer.' "

These Bible-centered projects, the CUUB report says, were designed to aid local practice of "holy habits" such as church attendance, Bible reading and study, daily devotions and prayer.

"There is hunger for knowledge of the scripture that lays on us an urgency to keep the Bible an open Book understood by the people of America, and applied in their daily lives," said Methodist Bishop William C. Martin. A Colorado pastor wrote, "My eyes were opened as to ways in which we could encourage Bible reading."

Other members of the CUUB include Dr. Philip C. Landers, New York, director; Dr. Paul Calvin Payne, Philadelphia, general secretary, Presbyterian USA Board of Christian Education; Dr. Luther A. Weigle, New Haven, Conn., dean emeritus of Yale Divinity School and chairman of the Standard Bible Committee; Dr. Gerald E. Knoff, New York, executive secretary of the Division of Christian Education, ex-officio.

United Canvass Is Answer To Churches' Need

By ARTHUR O. RINDEN

A YEAR ago, the leaders of a sizable group of churches in Waterbury, Conn., were worried. Their churches were carrying on—but not in the way they wanted. Plans had been made for greater things, at home and around the world. But they couldn't go forward. Programs were on dead-center. All available funds had already been assigned.

But now all that has been changed. This year the treasuries are more than 60 per cent fuller than a year ago. Sunday school rooms have been redecorated, audio-visual equipment has been secured, new hymnals have been purchased. Nearly all the ministers' salaries have been increased. Secretarial aid has been added. Help for missions has been greatly increased. All the churches report new vision and confidence. Church support has ceased to be a burden.

How did all this come about? Well the answer is to be found in the United Church Canvass—new style.

One Waterbury minister, Rev. Charles Brainard Hart of the First Methodist Church, says: "The United Church Canvass is the most effective plan I have ever worked with. By combining deep Christian concern with the best methods of fund-raising, it meets one of the most urgent needs of our churches. It has strengthened our church in every way—spiritually, in fellowship, in love for all the life of the church, as well as financially."

This same approach to financing has been experienced by well over a thousand churches—large and small, East and West, of various denominations. The pastor of a Cleveland church, Rev. Lowell A. McFarlane of the Disciples of Christ, writes: "The United Church Canvass was the finest experience we've had in our church during the 11 years I've been here. There has been a substantial increase in church attendance. We received more than double the number of pledges we have ever had before."

And there are many other testimonies like these from churches extending from New Hampshire to California.

One layman says: "The every-member canvass (calls in the homes) does much more than get pledges. It teaches the canvassers things about their church they never knew before. I guess the best way to learn something yourself is to tell it to others."

Financing the programs of local churches is important. On its success depends, to an extraordinarily large degree, the amount of work we can do for Christ through His church. Already some churches are doing a good job. But a much larger number are carrying on in a manner which is a good deal less than satisfactory. Now, with our new experience, we know that can be changed.

New Approach. How did this new approach to the problem get started? That's an interesting story. Back in the days of the Great Depression, philanthropic organizations received more calls for help than they could answer. Incomes had plummeted and taxes had soared, at a time when gifts were most needed. Naturally, it was expected that gifts to good causes would become smaller. But the unexpected happened! Giving started to go up, and so it continues unto this day. And the end is not yet.

When the need for help was so great, philanthropic leaders were forced to look more critically at their own means of support. Were they presenting their needs to prospective donors in the most persuasive way?

They knew that people do not automatically give their money even to good causes. But they did not realize the large extent to which people's giving was determined by habit. They found that an astonishingly large number of people continue to give "the same as last year," with little regard to changed income (up or down), or the rate of their taxes.

Of even greater significance was the discovery that people must be educated to give. It was clear that in the past entirely too little attention had been given to this basic need. Study soon showed that when a person understands a program of service, he will give generously.

As this more carefully thought out approach to the problem took form, it was immediately put to use. As a result, many of the health organizations, orphanages and other good causes grew to their present stature. But how about the Mother of Philanthropy? Churches, with few exceptions, continued to use ways which were, to say the least, time-honored. Some relied on bean suppers, clam bakes and fish fries. Others used the more productive method of the "Every Other Member Canvass." And, by hook or by crook, they managed to balance their budgets.

Budgets for what? But those budgets! Some were in the black only because

(*Continued on page* 23)

Dr. Arthur O. Rinden is director of the United Church Canvass and associate executive director of the Council's Joint Department of Stewardship and Benevolence.

The ABC's in the Land of the Sphinx

Egyptian villagers learn to read in new literacy drive

By NANCY LAWRENCE

Three new literates at Manhari

THE village of Hirz, (population 1,000), on the sun-scorched banks of Egypt's Nile, is a typical valley area town. Its people labor in the fields, earning their bread by the sweat of their brows as their ancestors have done for centuries before them. Life is simple and, except for missionaries and more recently Point Four and U. N. representatives, there is little contact with the outside world.

Until a few short months ago one of the most striking facts about Hirz was that only a small handful of its people could read and write.

Today, upwards of 400 persons — almost half the entire population — can read and write and the townspeople, fired with the confidence of their new-found abilities, are creating what amounts to a minor revolution in village, community and social life.

They've opened a day school, built a community room and are starting a library. Both the Protestant and the Coptic churches have received much-needed repairs. Village livestock has been augmented by a healthy Jersey cow purchased by the mayor and a bull contributed by nearby Assiut College. Point Four officials, impressed with the initiative of the villagers, have contributed some chickens and booklets describing how to raise them.

The village is another success story in the now famous "Each One Teach One" method of Dr. Frank C. Laubach, easily one of the most indefatigable and ambitious pedagogues of all time. Since 1929, when in a remote section of the Philippines Dr. Laubach started teaching the islanders how to read and write as a means to more effective evangelization, he has been engaged in a crusade literally aimed at wiping illiteracy off the face of the earth.

Armed with a frankly revolutionary educational method and a boundless good will and confidence in the illiterate's ability to learn, Dr. Laubach and a team of five or six associates spend six months out of every year traveling from one illiterate section of the world to another, teaching corps of local leaders who are then pledged to share their new-found knowledge with their neighbors. Even at a conservative estimate, it is believed that the Laubach method has taught upwards of 15,000,000 to read and write.

The campaign in Hirz is typical of the Laubach method in action at its best.

Part of a three-year literacy pilot project among villages in the Nile valley area, it was initiated by Dr. Davida Finney, a missionary of the United Presbyterian Church with a thorough training in the education of illiterates and a long-time disciple of the Laubach method.

Selecting five of the town's most promising candidates as supervisors—a preacher, field director and three women from the local church — Dr. Finney proceeded to train them in the basic techniques of the literacy methods. With their assistance she then made a census of the village by streets, marking on each house the number of adults living there who could read, with a notation as to whether or not they would be willing to teach others.

Of the 1,000 villagers, the census disclosed 310 who were either children under six years of age or were too aged or blind to learn, and another 285 who were either unwilling or forbidden by others to participate. When the number had thus been whittled down, about 400 villagers remained who were willing and anxious to learn. Five months later all 400 had mastered the first simple primer, a number had gone on to a second book, and a few of the most advanced were already making eager dips into the Bible.

The method which produced this modern educational "miracle" has been developed and perfected out of 25 years of close study and work with illiterates speaking 246 different languages and dialects. Basically the "lightning literacy" technique, as it has sometimes been called, is the use of phonetics, the science of relating basic speech sounds to a written alphabet. When Dr. Laubach or one of his associates arrives in a country he first goes into a huddle with local educators and native translators. Together they comb the language for words which can be related by the "picture-word-syllable" technique. Then an artist goes to work on a basic teaching chart depicting familiar objects, designating each by its opening syllables in such a way that the picture reflects local life accurately enough to be recognizable and at the same time incorporates the general shape of the character it is meant to teach.

Combined with this is the Laubach philosophy of teacher-student relationship which makes the technique practically sure-fire. The method holds that a teacher must never say "no," must never ask the student a question he can't answer, and asserts that he should at all times give every indication of his confidence in the student's ability to learn. Dr. Laubach suggests he spell this out in such concrete gestures as constantly clapping the student on the shoulder, grasping him by the hand and smiling at him.

The completion of the course follows the same approach. Dr. Laubach recommends a graduation ceremony attended by the mayor and other prominent local citizens and the awarding of a diploma to each graduate. In this way the new literate is inspired to teach others. How well this theory works is illustrated by the fact that the Hirz townspeople had no sooner finished their own campaign than they set to work to teach the neighboring village of Gaawir and propose in time to make five more villages literate.

Similar campaigns have been started by Dr. Finney and her associates in other Nile valley villages. In a recent letter Dr. Laubach, who with his wife has just completed a tour of the Egyp-

Street scene in the Nile village of Hirz.

Gaawir celebrates giving of certificates.

tian project, describes the graduation ceremonies climaxing the campaign in Manhari where 200 newly literate received their diplomas.

"On February 23," Dr. Laubach writes, "we had the most uproarious, hilarious, hysterical graduation ceremony I have ever seen in all my literacy tours. They applauded everything. All went well until we were about halfway through the distribution of some 200 diplomas. Then one young man, after I had given him his diploma, shouted 'hip hip hooray' (in arabic) and the whole crowd shouted with him. Then everybody else thought he had to do a little more than his predecessors, until they began to make speeches. When they tried to stop the speeches, the hysterical young men were ready to fight. At last I gave up and Effa (Mrs. Laubach) took over.

"The excitement subsided enough to finish, but I'm afraid few people heard the benediction. Then the crowd escorted us to the town gate, shooting off guns entirely too near our ears for comfort and shouting as loud as they could as they were led first by one leader and then another. The old mayor sat beside me during this amazing graduation, beaming, his lips trembling with emotion."

The success of the literacy campaign in Egypt and the growing demand for it in other villages in the Nile valley area led to the establishment early this year of a literacy house in Minia, a centrally located city 40 miles south of Cairo, as a main base of operations where teachers can be trained and the necessary equipment compiled and stored for ready access.

The new literacy house was opened with a dedication ceremony and tea on February 25. Dr. Laubach was present, as were representatives of mission societies with work in the area and delegates of the Bishops of the local Roman Catholic and Coptic dioceses, and a number of local dignitaries, including the mayors and pastors from both Manhari and Hirz and a number of elders and deacons from the town's churches.

Headed by Dr. Finney, the literacy house staff will have 13 full-time workers, all but two of whom are Egyptians.

The work in Egypt and the worldwide literacy program is sponsored by the World Literacy and Christian Literature Committee, a unit of the Division of Foreign Missions of the National Council of Churches. This committee is now engaged in raising the budget for the Egypt Literacy House for the next three years — 1955, 1956 and 1957, which is a total of $38,100, or $12,700 per year. Of the $12,700 needed for 1955, $10,700 has already been contributed, leaving $2,000 still to be raised through individual and church contributions.

Following the dedication ceremonies, Dr. Laubach, in a letter to the committee headquarters in New York, wrote concerning the Egyptian project:

"It is one of the most significant and promising literacy programs in the world. It proves to the skeptical that 'Each One Teach One' does work. It proves to the church that in literacy is one of the most powerful evangelistic agencies in the world."

A Spiritual Focus for the Neighborhood

AMERICAN churches are undergoing the biggest building boom in their history. In hamlets and villages, big cities and middle-sized towns across the nation the spires of new church edifices testify to an era of "resurgent Protestantism."

Paralleling the wave of church construction is the growth in new American communities. Hundreds of developments are mushrooming in suburban areas and scores of major cities have undertaken programs of widespread slum clearance and replanning of large areas to create adequate housing for their people on all income levels.

Church and city planners have recognized the two phenomena as a unique opportunity to combine their forces in the development of cooperative planning for the new communities.

Last month some 20 top church leaders most directly concerned with church extension sat down together around the conference table with a representative group of some of the nation's top city planners to discuss the best methods.

The occasion was the annual meeting of the American Institute of Planners, held at Kansas City, Mo., March 31-April 2. It was the first time in the history of the organization that church officials had been invited to share in discussions of the problems with the city planners.

The National Council of Churches was represented at the meeting through its Department of the Urban Church. Some 20 leaders of local city and state church councils and of the church extension and home missions programs of 11 Protestant denominations participated. Also present were executives from the Jewish and Roman Catholic faiths and the National Association of Evangelicals.

In three separate sessions some 60 persons from the two groups discussed such questions as, "Where does the church fit into the picture in city planning? What are the criteria for choosing the best site for a church in relation to the general pattern of the neighborhood it serves?"

(*Continued on page* 25)

Bobby Wildgoose and His Ragged Regiment

By WENDELL KELLOGG

ENGLAND'S prisons were overflowing. Conditions within their walls and without were vicious and brutalizing. From the ranks of the working classes came an endless procession of men and women "ripening for the gallows."

At this moment in late 18th century England a crusading Gloucester editor, proprietor of the only printing press in several counties, began to seek causes behind the bulging prison statistics. Soon he was convinced that the shocking treatment of children and youth was responsible for many social difficulties.

Small children, who should be receiving the loving attention of parents and teachers, were untaught and uncared for. Hard toil made up their 15 to 18-hour days, six days a week. At night they returned to slums that were training schools for crime. Reared in ignorance, poverty and degradation, they roamed the countryside and the city streets on Sunday — evil gangs bent on revenge and destruction.

Deeply moved by what he saw, editor Robert Raikes opened his heart and his home, gathering the "little savages" from the streets of the cathedral town, where they were "spending their Sundays in sports and drinking, with lewd and brutal songs," to begin his Sunday classes. He believed that reformation could be brought about through instruction in reading and writing and moral habits.

Out of this modest 1780 effort by the man who was soon derisively called "Bobby Wildgoose and his ragged regiment of Sootey Alley," grew today's international Sunday school system that enrolls 30 million persons in the United States and Canada and many more millions in other countries around the world.

One step in the logical development was the first national Sunday school convention held in New York in 1832. Continuing the work to "Teach Christ Now," the 23rd International Sunday School Convention to be held in Cleveland, O., July 27-31, will mark the 175th anniversary of the founding of the Sunday school movement. Some 10,000 volunteer U. S. and Canadian church workers plus directors of church school programs and leaders of weekday activities, are expected to attend.

In his first Sunday school venture, Raikes ran into many difficulties. Only one in 20 persons could read and write in the England of his day. As his classes grew and the world found out that "the little vermin could be made to learn," the alarm of the privileged classes was greatly increased.

Even pastors thundered from their pulpits "The Sunday School will destroy all religion," and in 1797 the influential *Gentlemen's Magazine* published an attack which pronounced the Sunday school "subversive of that order, industry, that peace and tranquility which constitute the happiness of society . . . far from deserving encouragement and applause, it merits our contempt, and ought to be exploded as the vain chimerical institution of a visionary projector."

Raikes fought back, pushing his plans and publishing editorials in his newspaper. Fortunately, he gained the support of such men as Whitfield, John Wesley and the prosperous London merchant, William Fox.

Fox organized the Sunday School Society; Raikes published a book, *"Redinmadesy* (Reading Made Easy) to furnish instruction; and in 1784 Wesley wrote, ". . . who knows but that some of these Sunday Schools may become nurseries for Christians?" Thereafter, Wesley initiated the volunteer Sunday school system by which teachers were not paid, and the schools began to multiply.

The next great forward step was taken in Wales, where adults, as well as children, were enrolled in Sunday schools and instruction was centered in a study of the Bible.

Raikes lived to see his Sunday schools established in England, Wales, Scotland, Ireland and America, and the twelve boys of his "ragged regiment" became an army of 400,000 in Great Britain alone. Commanded to appear before his Queen, he was commended for his work.

When he died in 1811, he still remembered his beloved children. His will provided that each child present at his funeral should receive a plum cake and a shilling.

The Sunday school movement had as hard going in America as in England. A school on the Raikes plan was organized by Methodist Bishop Francis Asbury in 1786, and similar schools were soon started in the interest of the neglected and uncared-for. But George Daughaday, a Methodist preacher was drenched with water "for the crime of conducting a Sunday school for the benefit of African children" near Charleston, S. C., and the pastor of a Connecticut church shouted at a young woman who sought to gather a small class in the church gallery—"You imps of Satan, doing the Devil's work!" She was ordered to desist because she was "desecrating God's day in God's house."

At first, Sunday schools gave general

One of hundreds of floats in the 125th annual parade in Brooklyn, N. Y., marking the founding of the Brooklyn Sunday School Union in 1816. About 120,000 Protestant children and their teachers, representing 450 Sunday schools, participated.

education, as well as religious. With the rise of better public instruction, they chose to emphasize the latter; and all classes of persons began to attend.

By 1817, one hundred such schools flourished in America, and local Sunday school societies or unions had been formed in Boston, New York and Philadelphia. The American Sunday School Union was born in 1824.

As population pushed westward, the Sunday school followed. By 1830 the goal was to organize such a school in every needy spot in the Mississippi Valley. Within a few days $25,000 was subscribed in Philadelphia and New York and two years later the fund exceeded $60,000 — a princely sum in the eighteen thirties.

Ardent missionaries hurried to the new field. The first was T. J. Steward. He enlisted two others. Soon Stephen Paxson, known as "Stuttering Steve," became the greatest of them all in the vast but sparsely settled Mississippi Valley where Chicago was a hamlet of mud huts, Illinois a wild prairie, and the entire area had only 3,000,000 inhabitants.

Over this spiritual fief, Paxson rode his good horse, appropriately named "Robert Raikes"—covering 100,000 miles in 25 years. Legends grew up around his beloved mount; one was that "Robert Raikes" would never pass a child on the road without stopping.

Paxson established 1,314 Sunday schools in schools, barns, log cabins, sod houses and primitive churches. They had 83,405 pupils and teachers. He also aided 1,747 other Sunday schools.

Influential laymen, as well as clergy, began to support the Sunday school movement. By 1827 vice presidents of the American Sunday School Union included the governors of New Hampshire, Maine and Illinois, a judge of the U. S. Circuit Court and a justice of the U. S. Supreme Court — Bushrod Washington, nephew of George Washington.

In 1832 the First National Sunday School Convention convened in New York and 200 delegates — superintendents and teachers representing 14 states and 4 territories — arrived by canal barge, stagecoach, horseback, horse and buggy, on foot, and on the less-than-200-miles of railroad then built in this country.

They formulated plans for organization and instruction, and recommended separating the "wee ones" into infant classes.

Such aids as blackboards were frowned upon as "strange innovations," but they came into use late in the 19th century.

For many decades emphasis in Sunday school teaching was on memorizing Bible verses. The number memorized sounds almost incredible to our ears today. One New York Sunday school reported that 18,595 verses had been recited during the past year; an 11-year-old boy had learned 400 verses in six weeks.

House in England where Robert Raikes founded his first Sunday school for girls in 1780. Raikes, who was editor of the Gloucester *Journal*, met with much ridicule and opposition when he gathered the "little savages" from the streets for instruction.

Of course, many verses were misunderstood. When a small girl was asked to write out the verse, "Take ye heed, watch and pray," she wrote, "Tee, hee, hee, watch and pray." A boy wrote the text, "Many are called, but few are frozen."

In the early days Sunday school classes were opened by the leader "raising a tune"—such a tune! They had no notes, knew nothing of music.

The fifth national convention in 1872 laid the foundations for the later International Sunday School Association. Here uniform curricula were adopted for the first time. Later, when educational insights made necessary a new approach, a graded curriculum appeared in 1908.

Sunday schools began expanding in the West by means of the Chapel Car, provided by the railroads at first by side-tracking a rear passenger coach of the Saturday night express and picking it up again Monday morning. This ultimately developed into a car that was complete with living quarters and a chapel equipped with organ. Such cars were carried free by railroads, and they stopped for meetings in small towns en route. From their use many new Sunday schools sprang up.

By the time of the great 11th International Convention in Toronto in 1905, the 154,593 Sunday schools in the 11 Sunday school districts of North America had enrolled 12,167,127 pupils and 1,552,473 teachers and officers. Prominent laymen associated with the movement included the president of the international association, Justice J. J. Maclaren of the Ontario Court of Appeals; the vice-president, John Wanamaker of Philadelphia, and the chairman of the Pennsylvania State Committee, H. J. Heinz of Pittsburgh, Pa.

That same year the International Sunday School Association was organized, with a congressional charter granted in 1907. In the meantime various denominations had begun their Sunday school work. Eventually, there were unions and associations. Through a series of mergers, the International Sunday School Association became the International Council of Religious Education. Now this agency has become a part of the National Council of Churches' Division of Christian Education.

Similar developments have occurred in Canada, resulting in the formation of the Department of Christian Education of the Canadian Council of Churches. The two bodies are the sponsoring groups of the International Sunday School Convention, to be held in July.

Among important participants will be the World Council of Christian Education and Sunday School Association.

From Editor Raikes' "little wretches of Sootey Alley" has been born a worldwide movement that brings knowledge and satisfaction to millions of children and grown-ups.

The Church in China Today

By FRANCIS P. JONES

Francis P. Jones, editor of the China Bulletin *of the National Council's Far Eastern Joint Office, was professor of New Testament at Nanking Theological Seminary until* 1951.

IT IS a common misconception among Christians in America that the church in China has folded up and gone out of existence as a result of the Communist occupation of the country. It is true that there are no longer any Protestant missionaries at work in China. The handful that are still there, less than a dozen, are all in prison or under house arrest, and are thus not able to continue with the work for which they were sent to China. But that does not mean that 150 years of Protestant missionary work in China has now all been wiped out. On the contrary, the Christian church in mainland China, though living under an atheistic and unfriendly government, is still alive and vigorous.

Before the missionaries had to leave, it was customary to estimate the total Christian population of the country as about one million Protestants and two million Catholics. How many of these have lapsed through Communist pressure it is, of course, impossible to say, but there are indications that the number cannot be very large, and it is quite possible that the loss has been more than made up for by new accessions since the Communists came to power.

News about the church in China which comes through occasional copies of *Tien Feng,* the Christian weekly published in Shanghai, gives light on the continuing faithfulness of the main body of Christians. For example, the English Methodist Church in and around Ningpo held an annual meeting last year, and the membership reported showed about the same strength as when the missionaries were there. Casual news items showed that pastors were still at work in small country churches in various parts of the country, churches that were always reckoned as comparatively weak and struggling. If these have been able to continue without any financial aid from abroad, it is not likely that the stronger city churches have made a worse showing.

New accessions both to the membership and to the ministry also remain at an encouraging level. Baptisms continue to be reported from all parts of the country. Three churches in Shanghai alone reported 100 baptisms at their special Christmas services in 1954. When it is remembered that those who take this step do so in the face of anti-Christian propaganda and discrimination on the part of the government, it is apparent that the Word of God still has its ancient power to inspire men to acts of daring and faith. And whenever a general church meeting is held in any part of the country, it is reported that there were more candidates for the ministry than could be sent to the theological seminaries.

It is true that the churches are working under strange new handicaps. In the first place, they are now without the help and advice of the thousands of missionaries that guided the life of the church in its earlier years. But this has proven to be not so serious a matter as some had feared. For more than a generation there had been a steady increase in experienced leadership, and this leadership was, in the providence of God, thrown upon its own resources during the years of the Japanese war, an experience which trained them in self-reliance and prepared them for the present emergencies. Episcopally organized churches all have their own Chinese bishops, and the other churches likewise have leaders capable of giving the church its necessary sense of direction.

Under Communism, such open-air evangelistic services have tended to disappear.

Then again, financial difficulties are very real for the younger churches in China. Although most of the larger city churches had long ago become self-supporting, and not a few of the country churches, still there were many congregations which were not able to pay a pastor a living wage, and these congregations had been receiving from abroad mission aid toward their local budgets. But in December 1950 all such subsidy was suddenly cut off, not only by the "freezing" action of the American government, but also by the Chinese government refusing to allow any church group to receive any money from abroad. The result has undoubtedly been considerable hardship for many poorly paid country pastors. This situation has been met partly by the members rising to new levels of sacrificial giving, and partly by pastors of the weaker churches taking on outside work by which they could earn a part of their living.

The financial difficulties of the theological schools have been even greater. A theological school anywhere in the world always gets a smaller proportion of its budget from student fees than any other type of school, and the seminaries in China were no exception. But the government has not confiscated any seminary property, and so these schools have met the situation by amalgamation. Twelve seminaries, mostly rather small ones, have united on the campus of the Nanking Bible Teachers Training School, where they have about a hundred students preparing for the ministry. Their vacated campuses, in different parts of East China, have been rented out, and this newly organized Nanking Union Theological Seminary gets its main support from these rents. The church, too, is beginning to take its responsibility to the theological schools more seriously.

Christian fellowship groups like this one in Shanghai still meet freely in Red China.

(*Continued on page* 26)

Church Editors Consider Urgent Issues

The Secretary of State, Honorable John Foster Dulles, chats with church editors. Left to right, Dr. William B. Lipphard, editor emeritus of *Missions;* Mr. Dulles; Dr. G. Elson Ruff, editor of *The Lutheran,* retiring president of the ACP; and Robert J. Cadigan, editor of *Presbyterian Life,* new president of the group.

WIDE diversity marked the program of the 36th annual conference, in Washington, D. C., April 13-15, of the Associated Church Press.

Speakers dealt with American foreign policy, refugees, desegregation, universal military training, legislation before Congress, and America's religious revival.

On the technical side of the religious editor's job, consideration was given to: doctrine and propaganda in the religious press, editorial crusades, creating reader interest, and improvement and progress in the religious magazines over the last five years.

Honorable John Foster Dulles, Secretary of State, addressed the editors briefly when they visited the State Department. He expressed the opinion that the unification of Western Europe is "the greatest single contribution that could be made to the peace of the world," and added, "We are on the eve of achieving that very great result."

In Asia, Mr. Dulles said, the situation is "not so promising" but the U. S. is hopeful and trying to bring about acceptance of some sort of cease-fire" in the Formosa area, "whereby force would be renounced as a means of achieving national goals, but without the renunciation of such goals."

William J. Sebald, of the Department of State, spoke to the editors on the situation in the Far East; Richard L. Strout, Washington correspondent of the *Christian Science Monitor,* on legislation before Congress; and George S. Mitchell, executive director of the Southern Regional Council, on desegregation and integration.

Mr. Mitchell urged the church to exercise leadership in solving problems of racial integration. The Supreme Court decision, he said, could best be accomplished by both races "meeting and working together in perfect equality to attain agreement in local communities."

At a luncheon on April 13 at the National Press Club, at which the editors were guests of the National Council's Washington Office and Office of Public Relations, Dr. Eugene Carson Blake, president of the National Council, appealed for "positive" emphasis in sermons as well as editorials and other material written by the church editors. "Looking at what is wrong instead of what is right is one of the great weaknesses of the church," he said.

America's religious revival was the theme of an evening session on April 13. Dr. Joseph R. Sizoo, head of the department of religion at George Washington University, said, "You don't have to travel far in America today to discover that a poignant sense of wistfulness is abroad in our land—the search for God is on." Dr. Francis B. Sayre, dean of Washington Cathedral, thought that "there is a genuine resurgence of attention to the Word of God, but not conversion to it."

The second day was devoted to problems of the religious editor.

A session on the use of doctrine in the religious press was led by Peter Day, editor of the *Living Church;* and John W. Bradbury, of the *Watchman-Examiner.* Dr. Day suggested that editors tone down doctrine and play up theology in expressing opinions. Dr. Bradbury thought there was too much dogmatism and too little theological interpretation today.

The crusading task of the church editor was stressed by Aubrey N. Brown, editor of the *Presbyterian Outlook,* John Marvin, *Michigan Christian Advocate,* and Neil Compton, *Anglican Outlook* of Canada.

Regarding propaganda in the religious press, Ralph L. Roy, author of "Apostles of Discord," expressed the opinion that charges of communist influence in America's Protestant churches have all but disappeared. "The American people, by and large, believe in their churches," he said, but added, "The opposition groups remain and the battle for the Protestant mind goes on, with you editors responsible for the ultimate victory."

The editors were encouraged by a report from Professor Roland E. Wolseley, of the department of Journalism at Syracuse University, that "considerable" progress had been made during the past five years in improving format and contents of the church papers. His survey covered 64 of the 129 member periodicals of the ACP. Thirty-eight had improved their covers, 38 had improved in general appearance, and 19 had improved in editorials. He found that the papers were making more and better use of pictures, more concise and precise writing was being done, and there was more careful selection of copy.

Opposite points of view with regard to universal military training were presented by the assistant secretary of defense, Carter L. Burgess, and John Swomley, executive secretary of the National Council against Conscription.

At the dinner session on April 14, John W. Nason, president of the American Foreign Policy Association, said that fifteen per cent of the American people are "reasonably informed" on foreign affairs, 35 per cent completely innocent of knowledge or interest, and 50 per cent display an "intermittent and sporadic" interest.

At the farewell luncheon on April 15, sharp criticism of the administration of the 1953 Refugee Relief Act was voiced by Edward J. Corsi, former State Department advisor on immigration. He said that, unless the program is put in "friendly hands," only a fraction of the refugee quotas permitted in the Act will ever be used. "We need assurances from the church groups, but we also need assurance that these assurances will be used."

Robert J. Cadigan, of Philadelphia, editor of *Presbyterian Life,* succeeds Dr. G. Elson Ruff, editor of the *Lutheran,* as president of the group, whose member-publications have a combined circulation of ten and a half millions.

Telling the Story

Religious Publicists Meet in New York

Religious Reporters Get Awards—Left to right: Walter S. Lovelace, Evanston *Review;* David A. Runge, Milwaukee *Journal;* Paul B. Sullivan, Cincinnati *Times-Star;* Miss Terry Ferrer, *Newsweek,* and Dr. William C. Walzer, chairman of the awards committee.

HOW effectively the churches are using the printed page to tell their story was examined by more than 100 church publicists, meeting April 21 and 22, in New York.

The occasion was the 29th annual convention of the National Religious Publicity Council, an organization of some 200 religious publicists and journalists related to church organizations, with chapters in nine major cities.

Generally the consensus of opinion, as evolved in two full days of sessions, was that, while religion is generally making better use of the printed page than it did two decades ago it is still not making the best use of it.

Dr. Roland E. Wolseley, professor of Journalism and chairman of the magazine department at the Syracuse University School of Journalism, in one of the major addresses to the group, declared that "quantitatively speaking, there is more news of religion in the press than in any time in recent history.

"Qualitatively, too, there is considerable improvement," he said, but commented, "the church can never achieve the best use of the printed page until the highest religious ideals are taken more seriously by more people."

The educator warned the publicists that they "are at a dangerous period" of their careers. "As you look at your clipping books and see the welter of material in print about religion today, and rejoice over the fact that a religious book has topped the best seller list for 128 weeks, you are likely to think you have done better than you really have."

While religious journalists have accomplished much, they should not take "the temper of the times as a true guide to their achievements."

"Right now," he said, "the tide is with us. It gives us a chance to push some stronger ideas on the printed page."

Earlier in the meeting at a seminar discussion of "Religion and the Secular Press — Yesterday, Today and Tomorrow," Miss Ann Elizabeth Price, religion editor of the New York *Herald Tribune* made a plea for what she termed "depth reporting," as contrasted with reporting on "the high abstract level and the simple, simple treatment."

"Laymen are very interested in theology," Miss Price declared, "and it can be made interesting to the reader."

Speaking as a member of the same panel, Paul B. Sullivan, religious news editor of the Cincinnati, O., *Times-Star,* made the suggestion that every theological seminary, institute and training school of the church ought to establish a chair of public relations and newswriting.

A veteran newspaperman, Mr. Sullivan said that clergymen "are woefully ignorant of what constitutes news and how to prepare it so that it stays written and gets into the papers."

His proposed course, he said, should be required for all students for one full school year at some period of their seminary training. He also urged that denominations set up and finance lectureships on this general theme, choosing the lecturer from experienced and seasoned newspaper men and women.

Another panel member Mr. David A. Runge, religion editor of the Milwaukee *Journal,* stressed the need for more cooperation from church people in providing news of their activities. Churches have often had a tendency to keep their news "on too high a plane for the average man to understand," he commented. He urged them to bring their materials "back to earth."

At the concluding luncheon, given the NRPC by the Public Relations Office of the National Council of Churches, Dr. Eugene Carson Blake, the Council's president, appealed to the religious publicists to analyze the new interest in religion and study how it can be developed in "the most fruitful and positive way."

The church press has a tremendous job to do in interpreting the ecumenical movement, particularly as it affects the life of the average church member in the average church, Dr. Blake said. Often, he commented, there is a tendency to emphasize the colorful national and international aspects to the neglect of the local level.

"The ecumenical movement is becoming increasingly competent," he declared. "In the consideration of the ultimates of interest, the expression of the Christian faith in the churches as they are associated together in a common task is the only answer to the aspirations of men."

Highlighting the annual dinner was the presentation of "Awards of Merit" to two daily newspapers, a weekly and a news magazine for their reporting of religious news. The recipients were the Milwaukee *Journal,* the Cincinnati *Times-Star,* the Evanston *Review* and *Newsweek* magazine.

The awards were made "in recognition of outstanding service rendered to organized religion through the pursuit of impartial journalism, and as a testimonial to continued efforts, in behalf of all faiths to advance the spiritual life of our nation."

The Evanston *Review* is the first weekly newspaper to receive the top award. *Newsweek* is the first weekly magazine thus honored. In all a total of 18 dailies and the Associated Press have received the award since it was established in 1949.

Named as "Fellows" of the National Religious Publicity Council for their accurate, objective coverage of church news for the winning publications were David Runge, of the Milwaukee *Journal;* Paul Sullivan, of the Cincinnati *Times-Star;* Miss Terry Ferrer of *Newsweek,* and Walter S. Lovelace, editor of the Evanston *Review.*

Rev. Marvin C. Wilbur, secretary for program materials of the Presbyterian Church in the U.S.A., was elected president of the Council.

Redwood Forests A Chapel For Vacationers

FROM Moro Rock in Sequoia National Park, shown on our cover, one can see a great part of the parish of Rev. Hugh Foster, executive secretary of the Church of the Sequoias.

This summer among the giant redwood trees, which are thousands of years old, Mr. Foster, who serves as first resident minister on a year-round basis in Sequoia and Kings Canyon National Parks, will administer a program involving 40 guest ministers and a student staff of three seminary and five college students. Together, they will reach 20,000 of the half-million people who work in and visit Sequoia and Kings Canyon each year.

There are year-round resident ministers in four other park areas: Grand Canyon, Grand Teton, Yellowstone and Yosemite. This year, for the first time, a student interne serves in Death Valley National Monument, Calif., as a part of the expanding program of a Christian Ministry in the National Parks, under the auspices of the National Council of Churches.

In addition to the parks which have resident ministers, 15 other parks in 11 Western states are a part of the Council's coordinating program, which sponsors 99 seminary and college students this summer.

REV. HUGH R. FOSTER
Church of the Sequoias

Dating back before the Christian era, the giant sequoias of California are believed to be the oldest living things. They average 272 feet in height and 101 feet in girth.

A student leads a Sunday school class at Giant Forest, Sequoia National Park.

Council Personalities

For thousands of uprooted, homeless refugees in DP camps throughout Europe the one hope of a better life lies in the possibility of coming to the U. S. under the provision of the 1953 Refugee Relief Act. To help make this dream a reality American churches have embarked on a nationwide crusade aimed at securing the assurances required by the Act to bring them here.

ELLIOTT

Director of this program, which is a cooperative venture of 33 Protestant and Eastern Orthodox communions, is a tall, friendly former "Y" student worker who is one of the churches' experts on refugee problems and one of the few laymen in a top-echelon position in the National Council of Churches. He is *Roland Elliott,* director of Immigration Services of the Department of Church World Service, the NCC's international refugee relief and rehabilitation wing.

Under Mr. Elliott's leadership the churches participating in CWS resettled more than 62,000 persons during the earlier "DP" program, and to make possible the arrival of thousands eligible under the new act who look to our churches for the precious assurances these same churches have already secured 5,290 assurances for nearly 18,000 persons.

Widely traveled, Mr. Elliott is familiar at first hand with the needs of refugees. His job has taken him on extended trips to camps and resettlement centers abroad, and he has also held positions overseas, including a ten-months stint in 1949 as director of CWS operations in Europe, with headquarters in Munich, Germany. Before joining the CWS staff, Mr. Elliott was the head of the New York office of World Student Relief, an international relief organization sponsored by student groups of both the Protestant and Catholic faiths. In 1944, Mr. Elliott was in London to represent WSR in working out with UNRRA and governments in exile plans for post-war work among students, prisoners of war, refugees and other war victims. He was the first American civilian to be flown to Paris to reestablish relations with French student groups following the liberation.

Previously Mr. Elliott was for ten years a traveling secretary for the YMCA in southwest U. S. From this post he went to New York to become associate executive secretary of the National Student Council of the YMCA and editor of its publication *Intercollegian.*

Mr. Elliott is an alumnus of the University of Illinois and has done graduate work at the University of Colorado, Teachers' College in New York and Westminster College, Cambridge, England. Married and the father of two sons, Mr. Elliott lives in Marlboro, N. H.

Jane Margaret Carter, director of film distribution for the National Council's Broadcasting and Film Commission, has spent most of her professional career in the educational film field.

MISS CARTER

Before joining the NCC staff last October, she was for ten years the American representative of the National Film Board of Canada. Previously she was notion picture editor for Scholastic Publications in New York, and before that headed up the educational film library at the University of Chicago Press.

For the National Council Miss Carter directs the wholesale distribution and promotion of Commission films which are circulated to churches, schools and other interested groups across the country through the offices of more than 150 distributors. The 45 Council films presently available range from the newest "In the Face of Jeopardy," the story of the fight against Communism in Southeast Asia, to an educational film designed to teach Sunday school teachers the newest developments in classroom techniques.

A native of Davenport, Iowa, Miss Carter received her B.A. from the State University of Iowa. She has also taken additional work at New York University and the University of Chicago.

She is the author of a series of teachers' guides prepared for use with feature films in schools, and editor of a directory of 16mm Film Sources published in 1948.

Now living in New York, Miss Carter is an active member of the Fifth Avenue Presbyterian Church.

Every summer several hundred men, women and children meet together for unusual one-week experiments at six camp conference sites throughout the U. S. (plus one in Canada) in an attempt to develop the kind of corporate Christian community they would like to see universalized. Termed "Ashrams," these experimental projects in consecrated Christian living are based on a plan developed in India and brought to this country by Dr. E. Stanley Jones.

McCONNELL

In charge of the Ashrams in the U. S. is a genial, energetic former parish minister, *Dr. Harold H. McConnell,* who, as associate executive director of the Department of Evangelism of the National Council of Churches and as field secretary with its predecessor the Federal Council, has directed the program since 1945. Keynote of the Ashram plan is discipline and simplicity. But ashrams differ from traditional church conferences and retreats, Dr. McConnell explains, in trying not merely to find an answer, but "to be an answer."

The greater part of Dr. McConnell's time is occupied with directing city-wide visitation evangelism campaigns. Laymen chosen by participating churches are trained in these programs to do evangelistic visitation. That the "fields are white unto the harvest" is revealed by the fact that 35% to 50% of the people called upon join the church, Dr. McConnell reports.

As pastor of a United Presbyterian church in St. Louis, Mo., and one in Pittsburgh, Pa., he more than doubled membership of the first and saw substantial growth in membership and program in the second. For his denomination, he has served as chairman of its National Board of Directors of Young People's Work and during World War II as chairman of its War Service Committee.

Dr. McConnell is a graduate of Monmouth College, Monmouth, Ill., and received his B.D. and Th.M. degrees at Pittsburgh-Xenia Theological Seminary. In 1928 he was awarded a D.D. degree from Monmouth.

Dr. and Mrs. McConnell live in New York. They are the parents of twin sons — both of whom are in the ministry of the United Presbyterian Church — and have six grandchildren.

Outlook

The Shape of Things Around Formosa

WHAT is the shape of the situation now regarding Formosa in terms of public opinion in this country? Formosa still looks something like a question mark to many. One thing is certain, the shape of things and of opinion concerning Formosa keeps changing. In our own country within a month the weight of pressures upon the President and upon the making of national policy has shifted from those demanding definite commitment for defending Quemoy and Matsu in any circumstances, and with atomic weapons, to those favoring negotiation and the exploration with other nations and through the UN of every possible honorable means of solving the crisis peaceably.

At critical moments of international tension over Formosa the voice of the churches has been heard in messages to the President of the United States and the people of our country and the world. The accents were on peace, cooperation with friendly nations and negotiation with others. There is reason to believe that the word of the churches spoken in two special messages within the month and in many other ways, as in pulpits, meetings and letters, had some significant part in shifting the trend within our nation from a drift toward war to an emphasis on negotiation insofar as that may be possible.

Early in March the National Council of Churches through its General Board stated its broad position in a message to the President, released to the press. It assured him of prayers and of support for his policies of "courageous patience," of working through the United Nations and of seeking peaceful solutions to Asian problems. He replied, expressing appreciation and his continuing devotion to the way of peace.

At the end of March, when a climax was being reached by pressures favoring a policy of United States intervention and atomic military action for the China offshore islands of Quemoy and Matsu, the concern of the churches was spoken by leaders of the National Council. Their telegram urged the President to resist war pressures, to cooperate with friendly powers and to work through the United Nations and other channels in negotiation as the only alternative to war.

Observers of public opinion include the churches along with the press as being especially influential in the recent upsurge of concern of the people with the Formosa Strait crisis, in their opposition to intervention and in their support for negotiation. With such renewed indications of the importance of Christian influence on public opinion, new urgencies are laid upon us as church men, women and young people: that we become increasingly concerned and informed about international affairs; that our Christian convictions become sharpened as to implications and specific applications in international affairs; that our well-considered thoughts be spoken in general; that our views be expressed in particular to the points where policies are being made, and that we increasingly act together for peace through the organizations of the churches.

More recently, the President and the Secretary of State have declared the firm intent of our government to follow resolutely the basic policy of peaceful negotiation, responding affirmatively to the bid of Premier Chou En-lai of Communist China for talks looking to a cease-fire around Formosa and the easing of tensions in Asia. The people and organizations of churches across our land have spoken in letters, telegrams, phone calls, sermons and the printed word to support the President and the Secretary in their pursuit of this policy of seeking by honorable peaceful negotiations to resolve these crises in Asia.

In view of a minority opposing the President and calling for the United States to ignore important realities in Asia, or urging a "preventive war," it is important that the churches have acted so promptly and that they are continuing to act in responsible and effective ways in international concerns.

Such influence and actions by Christians are the more urgent in view of the much larger shape of the total Asian crisis, with its manifold problems, of which the Formosa Strait is only one facet lighted more brightly at the moment.

It is hoped that church members and organizations and our government may increasingly be concerned with daring and dynamic action in waging peace in Asia. There is need to develop a clearer foreign policy of lawfulness, of "partnership" in cooperation with all free nations and of utilization of the United Nations to the fullest extent. All this will involve even more serious and sacrificial laboring not only with political and military problems, but especially with hunger, disease, poverty, homelessness, illiteracy, suspicion, fear, lostness, aloneness and spiritual need which still haunt the majortity of our human race. These must be much more adequately met as important issues, not only to diminish the threat of communist domination, but also to give real help to other peoples of the world and to express our actual concern for them. Only so can we fulfill our responsible role in the midst of the vast revolution going on throughout Asia.

As this Formosa crisis may be settled in one way or another and other crises arise during coming years, Christians will never lose hope, because they have faith in a God who purposes peace. Each new tension can bring within us, by His grace, renewed repentance and forgiveness for the sins that divide man from man and therefore from God, as we dedicate ourselves anew in Christian love to all curative and constructive ways of fulfilling the needs of man and the will of God for peace. The shape of things around Formosa and everywhere is always changing and can be changed in a Christian direction by the grace of God and prayer and Christian action.

Outlook

Making Evanston Local

No ecumenical conference is an end in itself. Evanston in particular was concerned to penetrate the life of the churches. In addition to the unprecedented provision for press and radio coverage, Evanston directed much of its thinking to later action by local churches and church members.

The Message of the Conference and the reports of most of the sections were "commended to the churches for study and appropriate action." More significant, the Assembly requested *"that the churches report the results of their study and action to the Central Committee"* of the World Council.

In the United States, the National Council of Churches has been asked to cooperate in the post-Evanston follow-up. One of the ways it has done so has been through study guides based on the Evanston findings. The most comprehensive of these booklets, *Every Church and Evanston,* is now off the press.

Prepared under the direction of a committee representing various units of the National Council and the social education and action secretaries of the member-churches, *Every Church and Evanston* is the result of wide consultation. Written not primarily for theologians or theological students, nor even for the average minister, but for the rank and file lay membership of the churches, it seeks to draw out the implications of the Evanston findings for local situations. It contains striking suggestions for local action as well as study.

Leaders of discussion groups using the material are reminded of the mandate of the Evanston Assembly requesting the churches to report their study and action and are asked to return the report form which is included in the booklet to the headquarters offices of their denominations. There has been no effort of similar scope in the ecumenical movement to involve groups from local churches in responsible participation in the ecumenical conversation.

Some will feel that in the booklet issues of social education and action are emphasized more strongly than issues of faith and order. The material, however, is in rough proportion to the material in the reports from Evanston itself. The preponderance of emphasis upon social issues points to a problem regarding the closer integration between life and work and faith and order with which the ecumenical movement will be dealing in the years ahead. The proposed World Council of Churches Conference in the United States in 1957 on "The Nature of the Unity We Seek" will be a stage in this discussion.

Some may also question the basic value of study guides as a means of stimulation and education on ecumenical issues. This is an open question to which the experience with *Every Church and Evanston* may help to provide an answer.

This study booklet is launched with wide support in the churches and with strong endorsement from church leaders. Rt. Rev. Henry Knox Sherrill, as president of the United States Conference for the World Council of Churches, has written a foreword and Dr. Eugene Carson Blake, as president of the National Council of Churches, has written an introduction. Dr. Franklin Clark Fry, chairman of the Central Committee of the World Council, commends the booklet to the heads of the members churches in the United States.

Every Church and Evanston should help local congregations to consider the great issues of the faith which are engaging the churches of the world.

A Symbol of Warmth and Friendliness

Again the joyousness of Spring calls us to the pleasant chores and relaxations of outdoors. The scent of the freshly-spaded perennial bed, of the full-to-bursting lilac bush, of hamburgers sizzling on the garden grill—these are the enchanting promises of Spring that lead us, step by step, to the rich fulfillment of summer.

Spring means promise, too, to the several hundred thousand families—American, Spanish-American, Indian, Negro—who ride the crazily-laden jalopies and canvas-covered trucks en route to the vegetable and fruit rows of America. It's a promise of a different kind, however—the uncertain promise of a summer filled with work and travel, more work and more travel, with spells of joblessness between.

Imprisoned in a world of toil, sweat and fatigue, from dawn to dark, under the same sun which many of us can enjoy or shun as we choose, these argicultural migrants are cut off from the recreations, schools, churches, community benefits that mean so much. Usually their only contact with warmth and friendliness, with worship and play, is through the Migrant Ministry of the local churches and the National Council's Division of Home Missions.

An aged migrant, a grandmother and a crop-follower for many a season, voiced her feeling when she remarked to a Ministry team that sought out her remote camp in a "Harvester" equipped with games and books, portable organ, toys and films:

"Thank you for comin'. This is the first time town folks ever had time for us before."

And the children said: "We seen you comin' clear across the cotton fields, and then we started runnin'."

The need of these seasonal workers is vast; their plight sometimes desperate.

The Migrant Ministry's will to give service is enormous. A 30-year-old program is attempting to reach as many of the two million migrants and their families as possible. So far it has been able to touch the lives of only 225,000 directly or indirectly, because its resources are limited. Still, the Ministry measures its progress each year not only in the quality of service to those it has reached, but in the additional numbers to whom it can minister.

So, it becomes the Christian concern of increasing numbers of us—as we get out the lawn-mower, the play suit and the fishing tackle in response to the joyous call of the season—to remember our migrant neighbors out in the fields, digging and pulling the food America needs.

The CHURCHES WORKING TOGETHER

Church on Sidelines, Charges Missouri Council Speaker

"Christianity has been playing a side-ie role in public affairs and as a re-lt the influence of the church is at a ry low ebb."

Speaking before the recent annual nference of the Missouri Council of urches, Honorable John M. Dalton, e state's attorney general, told church aders, "Despite the restraint exercised both sides and an avoidance of ligious conflict between Christian oups, sectarian views are largely re-onsible for the impotence of Chris-n opinion in legislative matters.

"Most of our energies are spent on e negative side of an issue," he arged. "Too seldom do we support sitive actions."

He urged that the churches point e way for their young people "not ly to go into political life, but as-me political duties and responsibili-s. We must teach them that the call put the Christian ideals into public e is as sacred a call as that from the lpit," he declared.

Secondly, we must help those who already active in politics. After your ndidate's in, is when he will need p. When the pressure groups and privilege-seekers strike, that is when r officials need you," he emphasized.

Massachusetts Churches Sponsor Refugee Families

urches of four denominations in achusetts have taken steps to bring refugee families into the state. The re has been announced by the Massa-setts Council of Churches' Committee Refugees, which serves as a liaison ween the state's Refugee Commission l the denominations.

Baptists lead with plans to resettle ne 60 families immediately. Other as-ances include 12 for the Methodists, for Episcopalians and 14 for Con-gationalists, part of a total quota of families.

Rev. David Cox, secretary of the ncil's refugee committee, says that recently completed labor survey in state reveals many of the skills of ugees are much in demand. He said state commission is making more s available than the churches can tch with sponsors.

Program to Strengthen N. Y. Rural Church

A three point plan to strengthen Protestant church work in rural and suburban areas in New York State has been announced by the state's Council of Churches.

The proposed program calls for increased interdenominational activity, greater church cooperation with other community organizations and a strengthening of lay participation and leadership in church affairs.

Methods of achieving these goals, according to a Council spokesman, include establishment of town and country church clinics, Christian teaching missions and new life family missions. Though planned as an overall "package" in three parts, he said the program is designed so each part could be held separately and tailored to individual area or community needs.

Approve Funds to Church Federation

The Presbytery of Brooklyn-Nassau, N. Y. has designated the Queens Federation of Churches as an "approved benevolence cause" to which its churches in the area may contribute with the assurance they will receive credit for their donations in the denominational records.

Dr. Herbert H. Field, stated clerk of the Presbytery, said the granting of denominational credit for certain local projects outside the denominational body is a new move among Presbyterians.

Protestant, Jewish Women Sponsor Institute

Members of the Greater Minneapolis Council of Church Women and of the city's B'nai B'rith chapter recently held their second women's inter-group institute.

More than 180 women from the two groups met in five seminars dealing with problems based on racial and religious differences in modern society. Keynote speaker was Dr. Reuben K. Youngdahl, pastor of Mount Olivet Lutheran Church.

St. Louis Churches Minister to Aged

The Metropolitan Church Federation of St. Louis in cooperation with the Visiting Nurses Association is sponsoring a program of visits to the city's lonely, elderly people.

Members of a five-woman "pilot group" in charge of the project make at least one call a week on elderly women who are housebound. They also take those with heart ailments to the clinics if necessary, write letters and read to those whose eyesight is failing.

Expand Migrant Ministry in New York State

The New York State Council of Churches has announced plans for an expanded program of "spiritual, educational and social services" for the estimated 30,000 migrant farm laborers expected to work in the state this summer.

Plans call for a record total of 18 chaplains to work in migrant camps plus the expansion of youth services, recreational facilities, Christian education programs, church attendance programs and community service projects, including health clinics and child care centers.

About $28,000 has been earmarked for the work by the Council's Migrant Committee. The sum represents an increase of $6,000 over last year's figure.

Tacoma Churches Observe Council Sunday

The story of the cooperative program of the Tacoma, Wash., Council of Churches was presented to the congregations of its 54 member-churches in an observance of "Council of Churches Sunday," April 24.

Ministers and laymen spoke from the pulpit on the work of the cooperative movement and a special bulletin insert, supplied to all churches, stressed the way in which the local church "Serves All Tacoma Better" through its support of the council program.

The services were designed as the kickoff for a campaign to be conducted in each church during May to raise funds for the council.

Santa Monica Council Urges Active Citizenship

The Santa Monica Bay Council of Churches, Santa Monica, Calif., in a strongly worded letter to its constituent churches made public last month, has urged more active participation by laymen and ministers in the political scene.

"We reject the view that religion should keep out of politics as a default upon our citizenship responsibilities," the letter declares. "Should a minister

Churches Working

(*Continued from page* 19)

of religion be asked by his fellow-citizens to be a candidate for election to a public office, we see nothing in his profession that disqualifies him. We believe his training and profession should be an asset and not a liability in serving the public good."

The letter urges candidates and their supporters "to discern between understandable honest differences of opinion and sinful attacks upon character. We recognize our traditional freedom of speech as practiced by candidates for public office permits the sharpening of issues by 'pointing with pride' and 'viewing with alarm,'" it states. The church leaders urged candidates to "place over all campaign statements a cloak of charity and goodwill such as will give perspective and insight."

Launch Bible Campaign in Pennsylvania

The Pennsylvania Council of Churches has launched what it terms "the strongest program ever projected in the state in the use and understanding of the Bible."

Planned to extend over a period of several years, the program is expected to reach thousands of children, youth and adults—including the churched and unchurched—with literature and training on how to use and understand the Bible. An estimated 300 communities will be visited by church leaders during the first three years of the project.

The six-point plan for the crusade includes: A Bible Hymn Festival in "every village, town and city;" courses on the use and understanding of the Bible in every church school; release of a motion picture and film strip on the Bible to every community; and interchurch observance of the Universal Week of Prayer.

Indiana Groups Launch Church Attendance Campaign

Churches, service clubs, fraternal organizations and the Chamber of Commerce in Brownstown, Indiana, have undertaken a campaign to make regular church attendance a practice among "once-a-year Easter churchgoers."

The campaign was launched on Sunday, April 17, the first week after Easter, and is planned as a year-round project.

Vote Sunday Closing in Arkansas

Arkansas merchandise and grocery stores are closed on Sundays as the result of a bill pased last month by the State Senate with the backing of the Greater Little Rock Ministerial Alliance and other church groups.

Interracial Experiment in Washington, D. C., Church

Seminary students in Washington, D. C., are trying out a new experiment in interdenominational, interracial cooperation. Four Negro students from Howard University School of Religion —all Baptists—are sharing with a white Episcopalian student from Virginia Theological Seminary, Alexandria, in the Sunday field work at a Negro church.

The young seminarians are teaching Sunday school classes, assisting in the morning and evening services and working with youth groups at the Shiloh Baptist Church. The plan is supported by the Washington Federation of Churches, which recommends it for consideration by other church councils in cities with two or more seminaries.

Plan Religious Census in Tulsa

The Tulsa, Okla., Council of Churches has announced plans for a city-wide, inter-faith, interdenominational census of persons without church affiliation to put them in touch with pastors of the church of their choice. Upwards of 4,000 individuals from the city's churches are expected to participate. The census will be the first of its kind in the city since January, 1952, when 3,600 volunteers canvassed 94 per cent of the city.

Name New Haven Executive to National Council Post

Rev. John W. Abbott, executive secretary of the New Haven Council of Churches since 1951, has been named director of promotional services of Church World Service, international refugee relief and rehabilitation wing of the National Council of Churches.

In his new post, Mr. Abbott will direct promotion for such nationwide church fund-raising campaigns as "One Great Hour of Sharing" and "Share Our Surplus."

Church Council Backs Bible-Reading Bill

The Fresno, Calif., Council of Churches has endorsed a state Senate bill providing for permissive Bible-reading in the public schools. The bill calls for the state board of education to prescribe the Bible readings and makes it permissible, not obligatory, for teachers to read the Bible to their students.

California law at present prohibits the use of Bible in school except for literature and philosophy classes in college.

More Lay Participation Under New Constitution

A constitution designed to inject more lay leadership into council affairs has been adopted by the Greeley, Colo. Council of Churches.

Under the new plan the eight member churches of the Council will name two men and two women plus the minister from each member church to the Council board. Each will be then assigned to serve on one of three standing committees.

Minneapolis Youth Collect Books for Nigerian Library

Members of the Christian Youth Council of the Greater Minneapolis Council of Churches have collected more than 5,000 books to help establish a public library in Lagos, capital of Nigeria, West Africa.

They gave several Saturdays to the packing, wrapping and labeling of cartons for shipment to Rev. James H. Robinson, of the Presbyterian Church of the Master, New York, who is directing a nationwide "Books for Africa" campaign.

Indiana Churches Approve Comity Agreement

Three Indiana denominations have agreed not to build competing churches anywhere in the state.

Representatives of the Presbyterians, U.S.A., Methodists and Episcopalians approved a comity agreement that provides that the three denominations would not set up rival houses of worship serving the same communities at a recent meeting sponsored by the Indianapolis Federation of Churches. They also agreed to pool information as to the needs for churches in new communities.

Council Briefs

Miss Elsie Farris, attorney and nationally known religious leader and speaker, has been named president of the Long Branch, Calif., Council of Churches. Long active in the church, Miss Farris is the only woman ever to have spoken before the International Conference of Congregational Churches. She addressed the organization in Scotland in 1953. She is a member of the board of the World Literacy and Christian Literature Committee of the National Council of Churches and also of the American Board of Commissioners for Foreign Missions of her denomination. . . . The Iowa Council of Churches is planning a series of six one-day radio and television institutes in the state next month. . . . The Massachusetts Council of Churches is conducting a fund drive for $165,000 for an expanded program of services in radio and television, religious education and social relations, including juvenile delinquency, migrant workers, and aid to families of servicemen. . . . The Maine Council of Churches is planning a day-long conference on marriage counseling, May 9, at Augusta.

Where Will You Spend Your Summer?

this season of the year most Americans begin to plan vacations—long or short, improving or frivolous, as the may be.

the belief that many of the OUTLOOK's readers are rather d with the conventional summer vacation and would be of concrete suggestions for making their holiday count in own development and in the Christian cause, we present riety of interdenominational conferences, summer classes, ms and work camps, at home and abroad. In addition to even conferences on missions, which carry on the 50-year- tradition of Silver Bay, there are conferences on special lems: mental health, alcoholism, the rural ministry, relig- radio, television, drama and audio-visual aids, race rela- , and writing and editing.

you are a student with a yen for first hand experience of l problems at home and abroad and want to do something ical about them, or a weary pastor who wants to learn to make his ministry more effective, or a church school er who would like to learn the latest methods, or if you nterested in the technical side of mass communication by , television, drama or the printed word, you may find you want among these possibilities for a Christian ion.

erdenominational Summer Work Camps for Students

ponsored by the Youth Department, World Council of urches, Rev. Joseph Howell, Secretary, 110 East 29th Street, w York 16, N. Y.)

he U. S. A.

nado, Ariz. (build reservoir for Indians) July 1-August 15
annanoa, N. C. (construct interracial center) July 1-August 15
lmo, Mo. (build addition to Negro community center) July 15-August 27

Other Lands

rope
Austria: Melk, Donau, (construction work on new parish center) July 29-August 28
Denmark: Nysted (build international home for rehabilitation of handicapped young people) July 15-August 20
Finland: Asto (aid in building new church) July 10-August 10
France: Glay (painting and terracing at Protestant center for training laymen) July 29-August 29
St. Quentin, Pommera (enlarging accommodations at old folks' home) July 15-August 14
Tonneins (construction of rural youth center) July 15-August 14
rmany: Berlin (work with unemployed workers building own homes) July 8-August 18
Mehren (parish hall for rural congregation, and kindergarten) July 15-August 14
Mannheim (playground for industrial parish) July 29-August 28
Wiesbaden (helping 8 families build own homes) July 29-August 28
Augustdorf (construction of residence for the homeless) August 26-Sept. 25
Saar (help build a church and playground) July 8-August 7
reat Britain: East Kilbride (digging foundations for church center in housing project) July 8-August 7
reece: Lefkohori, Salonica (help build a church) July 15-August 14
taly: Velletri (continuation of construction of Ecumene Youth Center) August 26-Sept. 25
lorway: Trondheim (first work camp in Norway—erecting small church for new housing area) July 29-August 28
weden: Hallstahammar (men to work in factory and earn money for youth inter-church aid project; girls to organize kindergarten) July 22-August 21
witzerland: Casaccia (clear land covered with debris by flood) July 15-August 14

Near East
Jordan: Bethlehem (training in work camp leadership, construction of church social service center for Arab Christians) July 12-August 7
Lebanon: Merdgayoun (construction of community center) July 11-August 3
Sidon (help build church for Arab Christians) July 11-August 3

Far East
Japan: Shikoku Island (repair work and some construction on village meeting hall) July 13-August 10
Chiba Peninsula, near Tokyo (construction on buildings and equipment on cooperative farm) July 13-Augut 10
Osaka (help complete two new church buildings and some playground work) July 13-August 10
Korea: Taegu, Kyung Buk University (construction of dormitory for Christian students) July 28-August 25
Okinawa: (clearing irrigation trench of gravel) August

Latin America
Brazil: Pedra Sonora (training in work camp leadership, construction of Evangelical settlement and family center) July 2-31

Individual Service Opportunities

Under the Division of Home Missions
Service to agricultural migrant families in 25 states
Eastern Area—Miss Edith E. Lowry, 257 Fourth Ave., New York 10, N. Y.
Mid-West Area—Rev. William Scholes, 79 East Adams Street, Chicago 3, Ill.
Western Area—Rev. Dean Collins, 3330 W. Adams Blvd., Los Angeles 18, Calif.

Under Vermont Church Council
Work in vacation church schools—attending training school for two weeks and working nine weeks in the field under the Vermont Council of Churches, 189 S. Winooski Ave., Burlington, Vt.

Missionary Conferences

(*Sponsored by the Division of Foreign Missions, the Division of Home Missions, The General Department of United Church Women and the Joint Commission on Missionary Education, 257 Fourth Ave., New York 10, N. Y.*)

Mt. Sequoyah, Ark. (Mrs. H. Parr Armstrong, 3856 Winslow, Ft. Worth, Tex.) June 12-17
Boulder, Colo. (Mrs. Max Van Hall, 1337 Newport St., Denver, Colo.) June 19-25
Northfield, Mass. (Mrs. C. Murray Keefer, 146 Tremont St., Ansonia, Conn.) July 5-12
Silver Bay, N. Y. (Dr. J. Allan Ranck, 257 Fourth Ave., New York 10, N. Y.) July 13-20
Lake Forest, Ill. (Mrs. Fred E. Ried, Sr., 19 South LaSalle St., Chicago 3, Ill.) August 1-5
Asilomar, Calif. (Miss Janet Verkuyl, 83 McAllister Street, San Francisco 2, Calif.) August 5-10

Chautauqua, N. Y. (Miss Mabel Head, Chautauqua, N. Y.) August 21-27

(*Sponsored by the Division of Foreign Missions, 156 Fifth Ave., New York* 10, N. Y.)

Missionary Training Conference, Meadville, Pa. July 23-August 4

(*Sponsored by the World Council of Churches, 156 Fifth Ave., New York* 10, *N. Y.—address William K. DuVal*)

Conference for Missionaries on Furlough, Ecumenical Institute, Bossey, Switzerland June 1-15

(*Sponsored by the Division of Home Missions, 257 Fourth Ave., New York* 10, *N. Y.*)

Laboratory School for Migrant Workers, near Ft. Lupton, Colo. June 13-20

National Fellowship of Indian Workers, Estes Park, Colo. July 7-12

Schools, Institutes and Graduate Courses in Agricultural Colleges, Theological Seminaries, etc.

(*Graduate credit obtainable*)

Oberlin Graduate School of Theology Summer School, Oberlin, O. (Address Dean Leonard A. Stidley) June 20-July 8

Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill. (Address Dr. Rockwell C. Smith) June 20-July 22

School in Town and Country Administration, Iliff School of Theology, Denver, Colo. (Address Dr. Herbert Stotts) June 20-July 29

School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Md. (Address Rev. John B. Howes) July 5-20

Church and Community Workshop, Emory University, Emory University, Ga. (Address Rev. Ross Freeman) July 5-20

School for Rural and Urban Pastors, Gammon Theological Seminary, Atlanta, Ga. (Address Dr. Harry Richardson) August 8-19

(*Lasting ten days or over*)

Program in Agriculture for Pastors, Iowa State College, Ames, Iowa (Address Professor Roy E. LeMoine) June 13-July 16

Rural Leadership School, Michigan State College, East Lansing, Mich. (Address Professor Milton Hagelberg) July 11-22

Summer School of Christian Education, Faribault, Minn. (Address Rev. John M. Wilson, Dean, 122 W. Franklin Ave., Minneapolis 4, Minn.) July 11-22

(*Lasting one week or less*)

W. Frank Knowles Institute for Town and Country Ministers, College of Agriculture, New Brunswick, N. J. (Address Dr. Charles A. Thompson) June 13-15

Town and Country Pastors' Institute, Montana State College, Bozeman, Mont. (Address Dr. A'Delbert Samson) June 13-16

Conference for Town and Country Pastors, Pennsylvania State University, State College, Pa. (Address Dr. William G. Mather) June 13-17

Cornell Town and Country Summer School, Cornell University, Ithaca, N. Y. (Address Rev. Stanley E. Skinner, Anabel Taylor Hall, Ithaca, N. Y.) June 20-24

Rural Church Conference, A & M College, College Station, Texas (Address Professor Bardin H. Nelson) June 28-30

Rural Ministers' Summer School, Virginia Polytechnic Institute, Blacksburg, Va. (Address Dr. Donald R. Fessler) July 4-8

Short Course for Rural Ministers, College of Agriculture, Fargo, N. D. (Address Rev. B. B. Curtis) August 23-25

Interracial Institutes

(*Sponsored by the Department of Racial and Cultural Relations, 297 Fourth Ave., New York* 10, N. Y.)

Seventh Annual Interdenominational Institutes on Racial and Cultural Relations:

Lincoln Seminary, Lincoln University, Pa. July 18-23

Pepperdine College, Los Angeles, Calif. August 1-6

American Christian Ashrams

(*Sponsored by the Joint Department of Evangelism, 297 Fourth Ave., New York* 10, N. Y.)

Five Oaks, Paris, Ont., Canada July 1-8

Bridgewater College, Bridgewater, Va. July 9-16

Conference Point Camp, Lake Geneva, Wis. July 17-

Keuka College, Keuka Park, N. Y. July 29-August

College of Puget Sound, Tacoma, Wash. August 6-

Lucerne Baptist Assembly, Lucerne, Calif. August 13-

Mt. Wesley Encampment, Kerrville, Tex. August 23-

Missions to Ministers

(*Sponsored by Joint Department of Evangelism, 297 Fou Ave., New York* 10, *N. Y.*)

Green Lake, Wis. July 25-

Northfield, Mass. August

Christian Education

United Christian Youth Movement

Training Conferences

(*Sponsored by state Christian youth councils and the United Christian Youth Movement, 79 East Adams Street, Chicago* 3, *Ill.*)

Indiana—(Inquire of Indiana Council of Churches, 819 Board of Trade Bldg, Indianapolis, Ind.) June 10-

Northwestern—Placerville Congregational Camp, near Rapid City, S. D. (Don Newby 79 E. Adams St., Chicago 3, Ill.) June 12-

Colorado—Baptist Assembly Grounds, Black Forest, Colo. (Edward Whittemore, 1458 Pennsylvania, Denver 3, Colo.) June 19-

Ohio—Wittenberg College, Springfield, O. (J. A. Clark, 35 W. Gay St., Columbus, O.) June 20-

Iowa—Grand View College, E. 13th & Grand View, Des Moines, Iowa (Mrs. J. O. Nelson, 525 6th Ave., Des Moines, Iowa) July 17-

Texas—(Inquire of Harold Kilpatrick, 504 W. 24th St., Austin, Texas) July 24-

Kansas—Camp Wood, Elmdale, Kan. (Milton Vogel, 327 Topeka Ave., Topeka, Kan.) July 31-Aug.

Missouri—Roaring River Camp, Trenton, Mo. (Martha M. Miller, 101 E. McCarty, Jefferson City, Mo.) July 31-Aug.

Pennsylvania—Camp Kanesatake, Spruce Creek, Pa. (Chauncey Varner, 2403 N. Front St., Harrisburg, Pa.) July 31-Aug.

Virginia—(Inquire of Clarence Brown, 190 W. Grace St., Richmond 20, Va.) Aug. 1

South Central—Bethany Hills, Conference Grounds, Nashville, Tenn. (Don Newby, 79 E. Adams St., Chicago 3, Ill.) Aug. 1

North Carolina—Johns River Camp, Collettsville, N. C. (George Downey, 105 W. Vance St., Wilson, N. C.) Aug. 6-

West Virginia—Davis and Elkins College, Elkins, W. Va. (Jarrett Chandler, 503 44th St., S. E., Charleston 4, W. Va.) Aug. 8-

Eastern—Geneva Point Camp, Center Harbor, Lake Winnepesaukee, N. H. (Carroll Tripp, 189 S. Winooski Ave., Burlington, Vt.) Aug. 14-

Central—Conference Point Camp, Williams Bay, Wis. (Bob Nicholson, 79 E. Adams St., Chicago 3, Ill.) Aug. 21-

Chesapeake—Pe Co Methodist Camp, Centerville, Md. (Phil Dunning, 1015 Tatnall St., Wilmington, Del.) Aug. 27-Sept.

National—Conference Point Camp, Williams Bay, Wis. (UCYM, 79 E. Adams St., Chicago 3, Ill.) Aug. 28-Sept.

General Council of the UCYM, Conference Point Camp, Williams Bay, Wis. Aug. 28-Sept.

National Church Leaders Camp Training Session, National Camp, Matamoras, Pa. Aug. 4-

23rd International Sunday School Convention, Cleveland, O. (Division of Christian Education, 79 East Adams Street, Chicago 3, Ill.) July 27-

National Audio-Visual Workshop, Green Lake, Wis. (Committee on Audio-Visual and Radio Education, 79 East Adams Street, Chicago 3, Ill.) August 29-Sept.

National Religious Drama Workshop, Green Lake, Wis. (Commission on General Christian Education, 257 Fourth Ave., New York 10, N. Y.) August 13-

Christian Writers' and Editors' Conference, Green Lake, Wis. (Division of Christian Education, 79 East Adams Street, Chicago 3, Ill., and American Baptist Board of Education and Publication.) June 25-July

(*Continued on page* 25)

United Canvass

(*Continued from page 7*)

were based on a very limited vision
e church's work. The roof was re-
d, the pastor's salary paid, and, of
e, there was a Sunday school for
hildren. Moreover, there generally
a certain amount left over for work
"the heathen." That, of course,
ptional.

her churches took a different view
eir responsibilities. They, too, knew
need for an effective local program.
they remembered that the church of
s Christ is not like a Christian coun-
lub, which exists only to maintain
. They were keenly conscious that
hurch faces a vast unmet challenge
ur world.

oday, the job of the church is both
and urgent. How can American
stians be complacent in view of the
that seven out of every ten people
ur world go to bed hungry every
t? That tens of millions of them
r from diseases which our mission-
doctors know how to cure, but can-
for lack of support? That hundreds
illions of men and women, boys and
, have not yet heard the Good News
God's love?

When the people in our churches
n that there is a way which will very
tly increase their power to meet
e needs, they want to do something
it them.

ow to do it. Here is a well defined
ram, logically planned, based on
principles of Christian stewardship.
when carried out, the results can be
anticipated with a remarkable degree of certainty.

The first step is to make a list of the people who will be asked for pledges. Some churches simply present their program to their members. But there are many others who would feel honored to have a share in carrying on the work of the church. And still others, such as parents of children who attend Sunday school, who owe a definite responsibility to the church.

Here's how it worked out in one small-town church, which reported: "Our church has had financial troubles for years. Our Sunday school room was entirely too small. We needed new equipment. Our pastor was only on part time. But there were so few of us, and we thought we couldn't afford to give more.

"The director of the United Church Canvass training session said we could do better. He said to ask the friends of the church for support, as well as the members.

"We followed instructions, and now we can hardly believe what has happened. People who have not yet joined the church gave more than our entire membership gave last year. And several of them have started to come to services. Now we've got the new equipment, and also a full-time pastor. The religious education wing of the church is now being built. . . . "

Children, too, should be given the privilege of making a pledge to the church. Too many of them never advance beyond giving pennies at Sunday school.

The spiritual value of giving, whether by children or adults, is significant. Worship is essentially self-giving, and, in a real sense, "your money is you."

People never give generously simply to a "good cause." A challenging program must be presented to them. It must make some appeal to their imagination. They must be able to take some Christian pride in helping to support it.

Many churches simply ignore this important consideration. When the responsible persons plan for the new year, their first—and perhaps only—question is: "What did we do last year?" They forget that the need for Christian service in our world is constantly growing, and that no Christian church can stand still.

Church program building should be done by the people who know most about it. That means the Christian education part, for instance, should be made by the people who are teaching in the church school, leading the youth groups, or otherwise have special knowledge in this field.

The rule to be followed in making a program should be the need which ought to be met, together with a practical concern for carrying it out.

Experience has shown that when a group of people is asked to suggest a program on such a basis, the required funds are likely to be half-again more than those actually used the previous year.

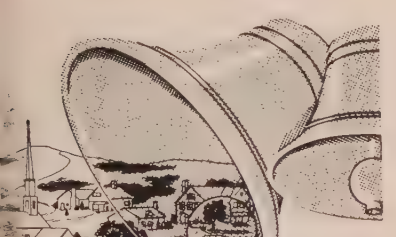
Survey. Each year the officers of every church estimate the giving potential of their constituency. But seldom is this matter of basic importance given more than passing consideration. It is quickly dealt with by adopting a figure very closely related to "what we gave last year."

The stewardship approach to church financing does not allow us to take such an easy shortcut to this important question. Our concern is not so much to "play safe" by proposing a minimum program as it is to present one which will be worthy in Christ's sight.

A number of ways of estimating the giving potential of a church have been devised. Several of them are far more adequate than the practice of simply basing the program for the new year on "what we did last year." Each person is challenged to give "as God has blessed you."

Why people give. Why do people give to their churches? To be sure, the proposed program must appear to be based on careful preparation, but that is not enough. They must understand it.

Telling the story of the church's program should be done in three steps. When the proposals of the various groups have been made, they should be presented to the congregation. This is generally done at a congregational din-



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ner meeting. After presentation, they are freely discussed. Finally, the adjusted figure is formally adopted as the goal for the Every Member Canvass. This is not the budget! That is made only after the signed pledge cards are received.

The pictured appeal folder is the most effective means of telling the results of the congregational meeting to the friends of the church, far and near. It sets forth the five basic divisions of the church's work with the approved amounts for each. A picture illustrates typical activity being carried on in each division. This unmistakably puts the focus on what is being done in "our own church."

The climax of the whole canvass program comes on Stewardship Sunday. Here there is a great variety in current practice. Pledge cards are mailed to prospective givers. This is easy, but it is not very effective in providing funds for the church, or blessings for the givers. In other churches, pledge cards are distributed after a fine stewardship sermon. This plan is rather good for the persons who happen to be present.

Judged by the record, the Every Member Canvass, by personal solicitation of pledges in the homes, is without equal as a plan of church financing. It requires the enlistment of a large number of canvassers. And they must be well trained. A lot of work is called for. But worthwhile things seldom come in bargain packages.

The training of inexperienced people to do effective canvassing is a lot easier now than it used to be, thanks to recently developed teaching aids. There are sound filmstrips which clearly illustrate the best way to make a call. And now the "make-it-yourself" flip chart, which is so effective.

The easiest and best way to carry out this type of program is to join with other churches in a United Church Canvass—new style. When the leaders of a group of churches in a community come together for training sessions, they all benefit greatly. Each is helped by the experience of the most successful among them.

Thousands of church leaders face the same kind of problems as those in Waterbury. They are well aware that their programs have been on dead-center for a long time. Some of them are discouraged. But now that is not necessary. Effective, well-proven ways of solving their problem await their use. They need only act, as did Dr. Donald G. Wright, Matheson Street Methodist Church, Providence, R. I., who says: "There may be a better way to secure financial support for our church budget than through the United Church Canvass, but we at Matheson Street Church have not discovered it."

Fellowship Team

(*Continued from page 3*)

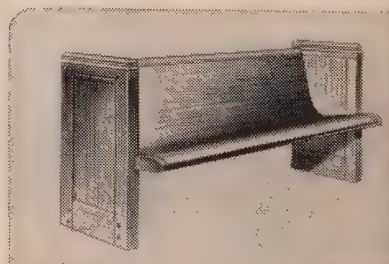
Baker, editor of the UCW magazin *The Church Woman,* and Miss Feli Sunderlal, women's work director of t United Church of North India—left L Angeles on the Pacific leg of their wor trip. The objective: to create great unity in fellowship and prayer amo Christian women around the world.

To church women in Honolulu; Suv Fiji; Sydney, Australia, and a score a more of other stopping-places, the gro carried messages from denominatio women's groups in the U. S. and invitation to share in the United Chur Women's seventh biennial assembly, be held in Cleveland, O., in Novemb

"In the rising new nations of t East," Mrs. Wyker said, "women a emerging from their age-old status social inferiority. They are forming n national women's organizations a through them are crusading for bet marriage laws, for property rights f women, for child welfare legislation."

"In many of these countries," s added, "women would not now be ab to serve in important posts of gover ment, as they are doing more and mo had it not been for the pioneering ed cational work done by the churches ov the past several generations."

Mrs. Wyker said she came back fro the tour with two concerns upperm in her mind: the importance of t U. S. role of leadership in the f world, and the ever-continuing need united thought and action by Christia of all nations.



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Worcester State Hospital, Worcester 7, Mass. June 6-July 15
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(Sponsored by Federated Theological Faculty, University of Chicago)
Workshop on Pastoral Care, University of Chicago, Chicago, Ill. (Granger E. Westberg, University of Chicago Clinics, Chicago 37, Ill.) June 13-24

Miscellaneous

Association of Council Secretaries, Lake Geneva, Wis. June 20-25
Summer School of Alcohol Studies, Yale University, New Haven, Conn. (Department of Pastoral Services, 297 Fourth Ave., New York 10, N. Y.) June 27-July 22
Course for Theological Students on Communication, Ecumenical Institute, Bossey, Celigny, Switzerland (Address World Council of Churches, 156 Fifth Ave., New York 10, N. Y.—William K. DuVal) July 18-August 8
Course for Laymen on the Message of Evanston, Ecumenical Institute, Bossey, Celigny, Switzerland (Address World Council of Churches, 156 Fifth Ave., New York 10, N. Y.—William K. DuVal) August 10-22

A Spiritual Focus

(*Continued from page 9*)

ajor portions of the sessions were over to discussion of a paper en- "Some Suggestions for the Co- ation of Church and City Plan- " Prepared at the request of the onal Council's Urban Church De- nent, it was written by Rev. Everett erry, research director of the Pres- ian Board of National Missions, Mr. Robert C. Hoover, a Baptist an who is a member of the Plan- Board of Morris County, N. J. in the form of a 35-page mimeo- ed outline, the document will be ded and revised by the authors published sometime this year by ational Council of Churches in a of survey guides.

entially the church serves two func- in the urban area, the paper sug- (1) as a spiritual focus for the borhood, and (2) as a basic force iritual renewal of the community ge. Upon the varying degrees of asis placed upon these two objects depend the choice of physical loca- of the church itself.

y is the church essential to the unity planner? Because, the study "the most deep-seated and lasting of community results from spir- experience. Generally speaking, ype of experience will take place gh the relations of people within tmosphere of a church."

s essential, the report also empha- that church planners and city or unity planners work together in oping the blueprint for serving unity needs. The question of church (i. e., denomination or faith) should occupy which site is a question to be worked out by the religious leaders, but the location of churches, the number in a community, and their size are within the purview of both groups.

The manuscript makes some concrete suggestions for planners, based on the concept of the "neighborhood unit" — a plan envisioning about 5,000 people in a single elementary school district. Blueprints for shopping facilities, schools, community centers and other facilities are noted, with pointers on selection of possible church sites based upon such variants as topography, proposed population density, transportation facilities and other factors.

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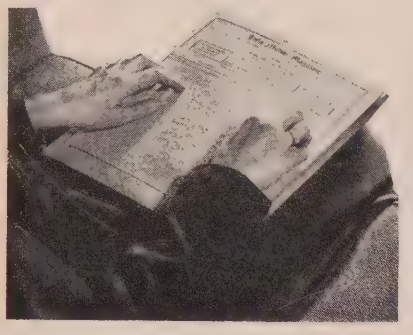

Sensitive fingers replaced sight for this woman. Her Sunday school lessons were read and re-read and brought comfort and joy.

But arthritis often cripples the hands of the aged. "It is almost impossible now for me to read braille. Must I give up my Sunday school lessons?"

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The Church in China

(Continued from page 12)

A still more serious question is that of the blatant atheism and anti-Christian attitude of the Communist government. Many Christians have been put to death, and many Christian leaders are languishing in prisons or concentration camps, including such outstanding men as Methodist Bishop W. Y. Chen and Episcopal Bishop Kimber Den. But the charges against such men are always formulated on some other basis than that of their Christian vocation, so that it is possible for the government to claim that it is living up to the right guaranteed in the Constitution they have adopted, the right of "freedom of religious belief." For the most part the Communists depend upon propaganda, ridicule and petty economic discriminations to enforce their anti-religious point of view, but it is apparent that the faith of Chinese Christians is sturdy enough to meet such a challenge. One young Christian teacher wrote recently from Peking, "We, my wife and I, are busy in Sunday school and church work, but we have to learn to endure ridicule."

It has disturbed some friends of the Chinese Christian Church that its leaders seem to acquiesce whole-heartedly in the new regime. A new interdenominational organization has grown up, now called the Three Self (Self-support, self-government and self-propagation) Patriotic Movement, which has to a great extent replaced the National Christian Council as a body for interdenominational cooperation. The leader of this Movement is Y. T. Wu, Literature Secretary of the National Y.M.C.A., a man very vocal in his support of the new regime. Other Christian leaders join him in that support. Does that mean that they have watered down or corrupted their Christian witness? No, I do not think so. We must remember that their position regarding a Communist government must necessarily be different from ours. We do not live under one we are free to criticize that form of government as much as we please. They cannot. Since Communism is the established government there, if they are to be patriotic at all, then they must support the government in power. The only alternative is the continuance of civil war and chaos, and the Chinese people have had too much of that since 1937. Then, too, there are positive social accomplishments, notably in the field of public health, to which they can point in justification of their support of a government whose underlying philosophy they must deeply detest.

This accommodation to reality has, it is true, in some cases resulted in a lessening of Christian integrity. But for most of them that is not true. The most outspoken proponent of the new regime, Y. T. Wu himself, in a recent series of articles in *Tien Feng,* reaffirmed the Christian faith in the strongest possible way. He said, "Sometimes I hear a Christian say in discouragement, 'Has Christianity any future in China?' That is a strange question to find on the lips of a Christian. What has happened to his faith? Does he believe that the Creator of the world, Who upholds all things by the word of His power, has operated until today and tomorrow will suddenly stop working? Has he forgotten that Jesus Christ is the same yesterday, today, and forever? Can he think that the Holy Spirit, Who has filled his heart and opened up to him the things of God, has worked hitherto but now will work no more? No, the eternal triune God does not change with the times. We need not be concerned about the continuing power of God, but only about our own faithfulness to Him."

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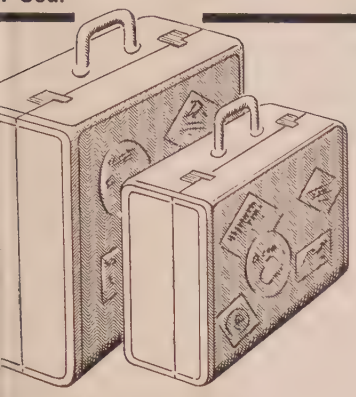

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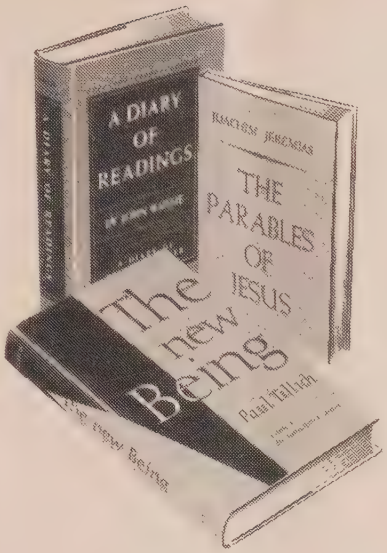

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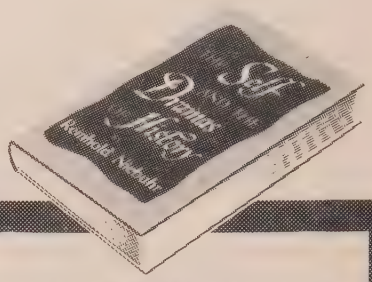

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BOOKS

A Layman's Guide to Protestant Theology

By WILLIAM HORDERN, Macmillan Co., New York, $3.50.

Theological language, it has to be admitted, is often baffling to the layman —and, for that matter, to many a minister. It is for such people that a young professor at Swarthmore College has written this book. He is convinced that laymen will really appreciate theology if only it is written in language that they understand. He makes theology both intelligible and interesting to those who have never crossed the threshold of a theological school.

His method contributes greatly to his success. Instead of making a schematic approach to general concepts like God, sin and salvation, he introduces us to the current schools of thought and the personalities which most forcefully represent them today. This enables the layman to grasp more concretely what the theological debate is really about.

There is just enough historical background to give us clear perspective. We see that Christianity got started not because a few men were impressed by the ethical teaching of Jesus, but because they were convinced that in His life and death and resurrection God had "entered into the life of man in a decisive fashion." We are shown how this "simple core" of Christian faith developed historically into the "Christian orthodoxy" held by the great majority of Christian people from generation to generation. The main emphasis is on the fact that the Church resisted all the tendencies that would have pulled Christianity down to the level of other faiths or denied a unique place to Jesus Christ. In his interpretation of this development Professor Hordern suggests that though forms of thought may change, there are abiding spiritual realities that are enshrined in the changing forms.

Against this background we see the main points of view that are now struggling with one another today. One of them is "Fundamentalism." Although Professor Hordern obviously does not belong to this school of thought, he is at pains to show that there are values which the Fundamentalist is trying to preserve. Likewise in the treatment of "Liberalism" there is a keen appreciation of what it seeks, combined with an awareness of its shortcomings.

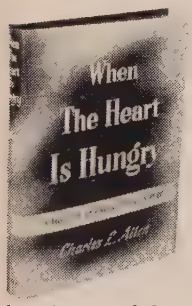
In a most interesting way Profes Hordern explains the forces which h led to a "remaking" of both liberali and orthodoxy and given us today "neo-orthodoxy" and a "neo-liberalism A chief point of stress is on a fr understanding of the doctrine of "or inal sin" and of "salvation." The "n liberals" see that the real problem not to tell man how he ought to l but to remake man so that he can what he ought.

Professor Hordern is especially hap in his explanation of the respects which neo-orthodoxy differs from older orthodoxy. In America Reinho Niebuhr is taken as the exponent the "return to orthodoxy." Paul Tillic in another revealing portrait, is d scribed as standing "on the bounda between liberalism and neo-orthodoxy

A final trend of thought is presente in what Professor Hordern calls "mo ern orthodoxy." He sees this as conser ing the basic values of both "orthodox and "liberalism." He takes the late Wi liam Temple as one of its best e emplars, and Donald Baillie's "God W in Christ" and Bishop Aulen's treatme of the atonement as other importa expressions. This "modern orthodox is characterized as a sort of "midd way" in theology. The hope is voice that it will make an especially stron appeal to laymen because it stands i the main tradition of Christian faith the same time that it relates itself t the actual world around us.

—SAMUEL MCCREA CAVERT

WHEN THE HEART IS HUNGRY



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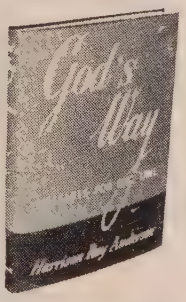

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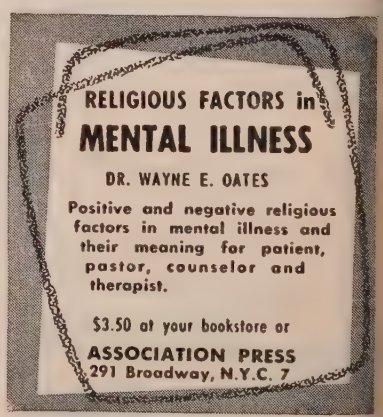
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morrow Is Today

y JAMES H. ROBINSON, The Chris- Education Press, 1505 Race Street, ladelphia, Pa., $2.00.

he Rev. "Jim" Robinson, pastor of Church of the Master and executive ector of the Morningside Community nter in Harlem, at the request of the sbyterian Church in the U.S.A., vis- 16 countries, covering 42,000 miles. ile he went especially to address dents and young people, he was free make contacts with non-Christians in walks of life. He had countless dis- sions with individuals and groups. India and Pakistan alone, he gave addresses in six weeks.

Dr. Robinson feels that he was able identify himself with under-privileged ple because of his race – here, for first time, an asset rather than a ndicap – and because he himself ght his way up to leadership from ect poverty.

This book gives the conclusions to ich he came, and the suggestions he rs for strategy and action. He sees world as "passing through the vor- of two revolutions, communism and ionalism." It is an accident of his- y that they coincide in time. Com- nism is not responsible for the up- ge of nationalism, but it has been ck to capitalize on it.

We proceed on the idea that if we do away with communism, every- ng will be all right. Hunger and lack privilege do not in themselves turn ple communist; *vide* the complete ure of the attempt in the United es from 1925 to 1940 to enroll Ne- es in the party. We talk and write so h about atomic weapons, guided mis- s etc., that Asians identify us with rather than peace; the communists peace, security, and freedom, and Asians take us both at our word.

he greatest need in Asia and many s of Africa is land reform. The com- sts have geared their propaganda hods to an agrarian society; we have ed ours to our technical methods, ch are unrealistic and out of con- in Asia and Africa.

Nationalism is the insatiable urge of

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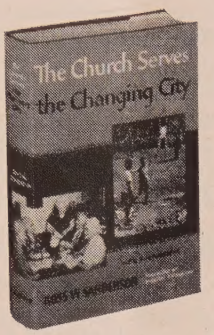

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people to achieve self-respect, self-improvement, self-government. The ideas currently sweeping over Asia and Africa are not unlike those which preceded our war of independence. People are intrigued that we in the U. S. have won our freedom and have maintained it — that we have learned to live and co-operate with our former colonizers.

Dr. Robinson analyzes our failures. We try to create a little America in a foreign country. Our representatives — and especially their wives — are too often inadequately briefed, and we do not keep them in their posts long enough for them to obtain a deep understanding of the people. We resist learning any foreign tongue — and you really do not know a people till you communicate with them in their tongue.

Constructive suggestions include the provision of much more simple, attractive literature in the languages of the people; a greater use of trained leadership — the 800 African students now in the United States could do infinitely more than any Westerners if we won them to our position; and the more frequent use of ably-prepared American Negroes, for there are less than a dozen in the Foreign Service. American labor could do much to help the peoples of Africa and Asia, most of whom are laborers. The churches should hasten turning over leadership to indigenous Christians. The present "student exchange" system should accent the "exchange," for far more come to us than go abroad to study.

Time and again, in deploring American attitudes or actions, Dr. Robinson specifically exempts the foreign missionaries, of whose work he is a real champion. "Missions are our best witness," he said, and again, "Absolutely nothing can stand against the personal witness of committed individuals, especially where mass communication is so nebulous." The missions, and also Point IV, technical assistance, and the foundations "have made miraculous contributions in limited areas;" what we need is to go "all out" in this regard. A vast enlargement of the services they render could turn the tide "against materialism, which puts man's emphasis on power and possessions, and against secularism, which tears men from their anchorage in God."

—Florence Gordon

A Democratic Manifesto

By Samuel Enoch Stumpf, Vanderbilt University Press, Nashville, $2.75.

"The Impact of Dynamic Christianity Upon Public Life and Government" is the sub-title of this book by a professor of philosophy identified with the Foundation for the Study of Christianity and Democracy at Vanderbilt. The book contains the Gates Lectures delivered at Grinnell College.

"A faith in the dignity of man" is at the heart of the theory of students of democracy. Further, "democracy is a unique way of organizing political society." "The third and most creative aspect of democracy is its moral thrust, for democracy is a moral enterprise." And these latter years men have often discussed the need for adding to political democracy by creating social and economic democracy.

Recent solutions to great controversies have come through decisions of the Supreme Court, writes Professor Stumpf.

Modern liberal democracy is declared to be the product not of the Reformers but of the Reformation, largely through Nonconformity. Tawney and Lord Acton are quoted to this effect. Professor Stumpf gives the main credit not to Roman Catholicism, not to Lutheranism, not to Anglicanism, not to Calvinism generally. The credit goes to "modified left-wing Calvinism," Anabaptists, Congregationalists, Independents, and Quakers.

"Democracy, more than any other system, requires and makes room for man's highest motive. And the motive of love provides democracy with its most creative element." Benson Y. Landis

Sermon manuscripts about Christian family life are being solicited for a book to be published next year by Abingdon Press. An honorarium of $25.00 will be paid for each sermon selected for publication. Inquire of Rev. J. C. Wynn, Witherspoon Bldg., Philadelphia 7, Pa.

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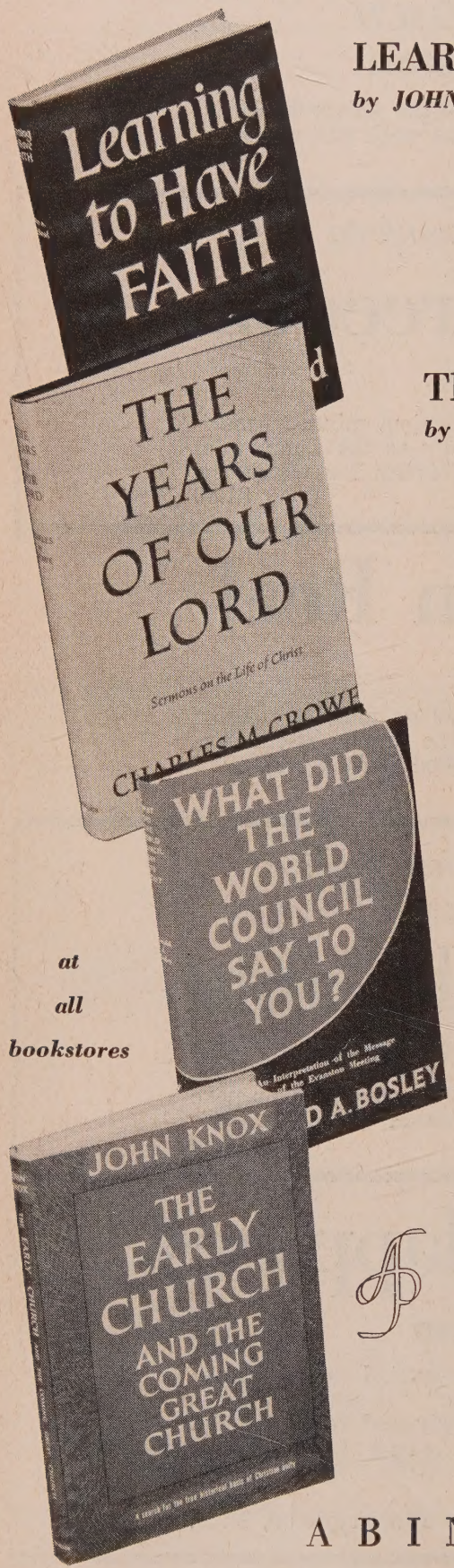
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